

FROM THE TWO HOLY
SANCTUARIES

a hajj journal

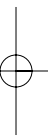
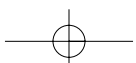


Gibril Fouad Haddad

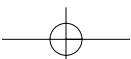
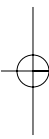
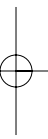
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FROM THE TWO HOLY SANCTUARIES



FROM THE TWO HOLY SANCTUARIES:

A Hajj Journal



by
Gibril Fouad Haddad



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CONTENTS



Abbreviations	ix
Madīnat al-Munawwara	I
Makkat al-Mukarrama	2I
Disinformation in the Two Holy Sanctuaries	3I

APPENDIX I

Raised Graves and the Tomboclasts: Does Islām Condemn the Building of Tombs or the Preservation of Historical Vestiges?	47
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APPENDIX II

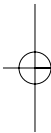
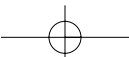
Essential Reading	59
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NOTES 63

BIBLIOGRAPHY 79

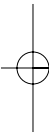
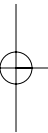
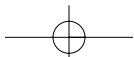
Index 00

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ABBREVIATIONS

- ‘Abd al-Razzāq = His *Muṣannaf*.
 Abū Dāwūd = His *Sunan*.
 Abū Ya‘lā = His *Musnad*.
 Aḥmad = His *Musnad*.
 Al-Bazzār = His *Musnad*.
 Al-Bukhārī = His *Ṣaḥīḥ*.
 Al-Dārimī = His *Sunan*.
Fath, *Fath al-Bārī* = By Ibn Ḥajar in the I3-volume ‘Abd al-Bāqī edition.
 Al-Ḥākim = His *Mustadrak*.
 Al-Haythamī = His *Majma‘ al-Zawā‘id*.
 Ibn Abī Shayba = His *Muṣannaf*.
 Ibn ‘Adī = His *Kāmil*.
 Ibn ‘Asākir = His *Tārīkh Dimashq*.
 Ibn Ḥibbān = His *Ṣaḥīḥ*.
 Ibn Mājah = His *Sunan*.
 Ibn Sa‘d = His *Ṭabaqāt al-Kubrā*.
Iṣāba = Ibn Ḥajar’s *al-Iṣāba fī Tamyiz al-Ṣaḥāba*.
 Muslim = His *Ṣaḥīḥ*.
 Al-Nasā‘ī = His “Minor” *Sunan* (*al-Mujtabā*).
Sīyar = al-Dhahabī’s *Sīyar A‘lām al-Nubalā’*.
 Al-Tirmidhī = His *Sunan*.



MADĪNAT AL-MUNAWWARA



ب

*In the Name of Allāh All-Beneficent Most Merciful.
Blessings and Greetings of Peace on Our Liege-Lord Muḥammad,
the Messenger of Allāh and upon His Family and all his Companions!*

AS OUR PLANE flew over the lights of Madīna the Radiant, I remembered the supplication of visitors to the city of the Seal of Prophets and asked Allāh Most High to deliver me from the Fire for the sake of him in whom we sought refuge from the Fire,¹ and grant me benefit from visiting his mosque and praying in it. My eyes searched through the night sky for the outline of the Prophet's mosque, ﷺ. When I saw it I gazed at it with emotion, thanking the Creator Who had guided me to the Religion of Truth out of His generosity and invoking abundant blessings on the Best of creation.

*When we saw the first glimpses of the quarters
of our Beloved in Yathrib assuring us peace and safety,
Nearing them, we put kohl on our eyes and were healed,
and so we fear no harm or pain anymore.²*

We waited for less than two hours for our line to start moving at the customs. As our bus negotiated its way to our hotel we passed by the Prophet's *Haram*. There, with silent gratitude and flowing tears we gazed at the Dome of Felicity, a round, shining green gem in a sea of white pearls,³ from under which beckoned my liege-lord and Prophet, the dearest Beloved of the Merciful, upon him and his Family and Companions, and upon all Prophets Allāh's blessings and peace. O Messenger of Allāh, O Beloved of Allāh! We have come to you, seeking Allāh's mercy and forgiveness, intending the Pilgrimage to the House as Allāh Most High ordered, so show us the kindness due to repentant sinners who travel from afar longing to visit you and humbly ask for your support.

We entered the Prophet's mosque ﷺ as the call for the *fajr* prayer was being raised. We made our first plunge into the sea of pilgrims from the four corners of Allāh's earth. We began with two *rak'as* of greeting the mosque followed by two *rak'as* of thanks for our safe arrival. Allāh! Open for us the gates of Your mercy and forgiveness and sustenance, and send abundant blessings and peace upon the Best of Prophets and Messengers and upon all his Family and Companions.

When the prayer was over we lingered in our spots, drinking in the blessings of our state together with Zamzam water which was made available in numerous containers throughout the two Sanctuaries. What had we done to deserve the great favor of being here? Allāh! To you belong all praise and thanks for guiding us to this. I thought of my dear friends Shaykh Ḥasan, the Sharīf Shaykh 'Abd al-Mughīth, the Sharīf Shaykh Farīd, and countless others who were traveling by land through the Jordanian-Saudi borders in hope of performing the *Hajj*—almost two million pilgrims did this year, but many others were unable or were turned back. Then I asked Allāh to grant me the humble and prayerful manners required for those who come to Madīna—Allāh's blessings and peace upon its Dweller. I formed the intention to visit our liege-lord Muḥammad ﷺ then I headed for the Bāb al-Salām gate of the Prophet's original mosque to perform the visitation.

We began wading through many shoulders and elbows, surrounded by tearful calls to the Prophet ﷺ and supplications taken from the Prophet's Sunna and the devoted Saints of Islam. Slowly, we passed along the *qibla* wall of the old mosque as expanded by the Rightly-Guided Caliph and Commander of the Believers 'Uthmān ibn 'Affān, Allāh be well-pleased with him. There, one could read the names of the Prophet ﷺ from Imām al-Jazūlī's (d. 870) *Dalā'il al-Khayrāt*,⁴ highlighted in beautiful Arabic calligraphy and preserved since the time of the Ottoman Commander of the Believers, Sultan 'Abd al-Ḥamīd Khān. I recited those names filled with blessings as I began my *salām* to our Prophet ﷺ rehearsing in a low voice: *al-salāmu 'alaykum yā Rasūlallāh, al-salāmu 'alaykum ...*

4 FROM THE TWO HOLY SANCTUARIES

Ṭayyib: Pure One.

Muqtafi: Follower of the Prophets.

Jāmi': Unifier.

Qayyim: Precious One.

Kāmil: Perfect One.

Iklīl: Diadem.

ʿAbd Allāh: True Servant of Allāh.

Ḥabīb Allāh: Beloved of Allāh.

Ṣaḥb Allāh: Purest Friend of Allāh.

Najī Allāh: Confidant of Allāh.

Kalīm Allāh: Conversant With Allāh.

Rasūl al-Thaḡalayn: Messenger to Jinn and Men.

Mudhakkir: Reminder.

Nāṣir: Helper to Victory.

Maʿlūm: Illustrious One.

Shabīr: Famous One.

Bashīr: Bearer of Allāh's Promise.

Mashbūd: Fully Witnessed One.

Mubashshir: Bringer of Glad Tidings.

Nūr: Light.

Miṣbāḥ: Lamp.

Hudan: Guidance.

Mahdī: Guided One.

Munīr: Giver of Light.

Dāʿin: Summoner.

Ḥaqq: Truth Itself.

Walī: Guardian.

ʿAfūw: Forgiving One.

Ḥaḥīy: Most Hospitable and Kind.

Matīn: Steadfast One.

Qawīy: Strong One.

Maʾmūn: Trustworthy One.

Karīm: Generous One.

Mukarram: Honoured One.
Makīn: Firmly Established One.
Mubīn: Clear One.
Mu'ammil: Rouser of Hope.
Dbā Quwwatin wa-Ṣawl: Mighty and Powerful One.
Dbā Hurma: Sacrosanct, Venerated One.
Dbā Makāna: Possessor of Eminent Station.
Dbā Faḍl: Most Excellent One.
Dbā 'Izz: Majestic One.
Muṭā': Obeyed One.
Madhmaz: He of Blessed Memory.
Muṭī': Obedient One to Allāh.
Ṣidq: Truthfulness Itself.
Busbrā wa-Raḥmatan lil-Mu'minīn:
 Good News and Mercy to the Believers.
Minnat Allāh: Lavish Bounty from Allāh.
Ni'mat Allāh: Abundant Favour from Allāh.
Hidāyat Allāh: Guidance from Allāh.
'Urwatun Wuthqā: Firm Rope to Allāh.
Ṣirāṭ Allāh: Path to Allāh.
Ṣirāṭ Mustaqīm: Straight Path.
Sayf Allāh: Sword of Allāh.
Dhikr Allāh: Remembrance of Allāh.
Ḥizb Allāh: Party of Allāh.
Muṣṭafā: Most Elect One.
Najmun Thāqīb: Piercing Star.
Mujtabā: Most Chosen One.
Muntaqā: Most Selected One.
Ummī: Most Allāh-Dependent One.
Abā al-Qāsim: Father of al-Qāsim.
Abā al-Ṭāhir: Father of al-Ṭāhir.
Ṣālīb: Saintly One.
Shafī': Intercessor.

6 FROM THE TWO HOLY SANCTUARIES

Mushaffa': One Granted Intercession.
Muṣliḥ: Redresser.
Muḥaymin: Prevailing One.
Ṣādiq: Truthful One.
Ṣadūq: Upright One.
Maṣdūq: Trusted One.
Wajīb: Distinguished One in the Divine Presence.
Khalīl al-Raḥmān: Intimate Friend of the All-Beneficent.
Barr: Pious One.
Mubirr: Fulfiller of Engagements.
Shafīq: Solicitous One.
Muqīm al-Sunna: Establisher of the Sunna.
Muqaddas: Sanctified One.
Rūḥ al-Qudus: Spirit of Holiness.
Rūḥ al-Qiṣṭ: Spirit of Justice.
Muktafin: One Granted Sufficiency.
Bāligh: Dutiful One Who Has Reached His Goal.
Muballigh: Conveyer of Allāh's Message in Full.
Wāṣil: He Who Has Reached His Goal and Connects Us.
Mawṣūl: Connected One.
Sābiq: First and Foremost.
Sā'iq: Leader and Conductor.
Hād: Guide.
Muqaddam: Holder of Precedence.
Mubdin: Gift.
Fāḍil: Most Excellent One.
Mufaḍḍāl: Preferred One.
Fātiḥ: Opener.
'Azīz: Sovereign.
Miftāḥ: Key.
Miftāḥ al-Raḥma: Key of Mercy.
Miftāḥ al-Janna: Key of Paradise.
Dalīl al-Khayrāt: Guide to All Good Things.

‘Alam al-Yaqīn: Emblem of Certainty.
Ṣāhib al-Mu‘jizāt: Holder of the Stunning Miracles.
Ṣafīr *‘an al-Zallāt*: Neglecter of Lapses.
Ṣāhib al-Maqām: Holder of the Exalted Station.
Ṣāhib al-Qadam: Possessor of The Foothold.
‘Alam al-Imān: Emblem of Belief.
Ṣāhib al-Kawthar: Owner of the River Kawthar.
Wakīl: Dependable Trustee.
Kafīl: Guarantor.
Makhṣūṣ bil-‘Izz: Singled Out with Special Might.
Makhṣūṣ bil-Sharaf: Singled Out with Special Honor.
Makhṣūṣ bil-Majd: Singled Out with Special Glory.
Ṣāhib al-Sayf: Owner of the Sword.
Ṣāhib al-Qaḍīb: Owner of the Staff.
Ṣāhib al-Tāj: Owner of the Crown.
Ṣāhib al-Mighfar: Owner of the Helmet.
Ṣāhib al-Kbātām: Owner of the Seal.
Ṣāhib al-‘Alāma: Owner of the Sign.
Ṣāhib al-Bayān: Ultimate Spokesman.
Ṣāhib al-Burāq: Rider of the Lightning-Mount.
Ṣāhib al-Liwā’: Standard-Bearer.
Faṣīḥ al-Lisān: Most Eloquent Speaker.
Muṭabbar al-Janān: Purified of Heart.
Khaṭīb al-Umam: Orator to the Nations.
‘Alam al-Hudā: Emblem of Guidance.
‘Ayn al-Ghurr: Radiance Itself.
‘Ayn al-Na‘īm: Bliss Itself.
Sa‘dullab: Felicity Bestowed by Allāh.
Sa‘d al-Khalq: Felicity Bestowed upon Creation.
Ṣāhib al-Khaṣā’is: Owner of the Exclusive Attributes.
Raḥī‘ al-Rutab: Holder of the Highest Ranks.
‘Izz al-‘Arab: Might and Glory of the Arabs.

8 FROM THE TWO HOLY SANCTUARIES

These are the 130 names of the Holy Prophet ﷺ calligraphied by the Ottomans on the *qibla* wall beginning at Bāb al-Salām and ending at Bāb Gibrīl. Many more names have been documented, among them:

Ghawth: Helper. *Ghayyāth*: Prompt, Frequent Helper. *Hadiyyat Allāh*: Allāh's Gift. *Kāshif al-Kurab*: Remover of Adversities. *Mad'ūw*: Called upon. *Muhyin*: Reviver. *Mujāb*: Whose Request is Granted. *Mujīb*: Responsive to Requests. *Mukarram*: Highly Honored. *Munajji*: Savior. *Muntaqā*: Carefully Selected. *Muqil al-'Atharāt*: Dismissal of Private Faults. *Muṣaḥḥiḥ al-Ḥasanāt*: Ratifier of Good Deeds. *Naṣīb*: One Who Excels at Sincere Advice. *Ṣāhib al-Darajat al-Raḥī'a*: Possessor of the Highest Degree. *Ṣāhib al-Faḍīla*: Possessor of Greatest Pre-eminence. *Ṣāhib al-Faraj*: Bringer of Deliverance. *Ṣāhib al-Izār*: Wearer of the Loin-wrap. *Ṣāhib al-Ridā'*: Wearer of the Cloak. *Ṣāhib al-Islām*: Completer of Islam. *Sayyid*: Master. *Sayyid al-Kawnayn*: Master of Humanity and Jinn. *Shāfi*: Healer. *Waḥīd*: Unique One. *Waṣūl*: Achiever of Attainment. ...

The pious Qāḍī of Beirut and Qudus and lover of the Prophet ﷺ Shaykh Yūsuf ibn Ismā'īl al-Nabhānī, Allāh have mercy on him, provided the most comprehensive documentation of the Prophetic names to date in his works such as *Aḥsan al-Wasā'il fī Naẓmi Asmā'i al-Nabiyyi al-Kāmil* ("The Best Means in Versifying the Names of the Perfect Prophet"), in three hundred verses, in print. The Qāḍī wrote a brief history of the compilations of the Prophetic Names in his introduction to his commentary on al-Jazūlī's *Dalā'il al-Khayrāt* titled *al-Dalālāt al-Wāḍiḥāt* in which he mentioned various recensions to date:

Al-Qāḍī 'Iyād's superlative masterpiece *al-Shifā*;
Ibn Dīḥya's commentary on the names of the Prophet, upon him blessings
and peace;
Al-Fākihānī's *al-Fajr al-Munīr*;
Abū 'Imrān al-Zanātī's compendium of 201 names;

- Al-Jazūlī's devotional masterpiece *Dalā'il al-Khayrāt* in which he relied on al-Zanātī;
- Al-Suyūṭī's *al-Ḥadā'iq fī Asmā'i Khayr al-Khalā'iq* which contains over 300 names;
- Al-Suyūṭī's *al-Riyāḍ al-Anīqa fī Asmā'i Khayr al-Khalīqa* which lists sources for the *Ḥadā'iq*;
- Al-Suyūṭī's *al-Bahjat al-Saniyya* which contains 500 names;
- Al-Sakhāwī's *al-Qawl al-Badī' fī Ṣalāt 'alāl-Ḥabīb al-Shafī'* which contains 450 names;
- Al-Qaṣṭallānī's *al-Mawāhib al-Lāduniyya* in which he relied on al-Sakhāwī;
- Al-Zarqānī's *Sharḥ al-Mawāhib* which contains over 800 names;
- Al-Nabhānī's *Aḥsan al-Wasā'il* in verse and *al-Asmā fīmā li-Rasūlillāhi min al-Asmā* in prose with 830 names;
- A trilingual Arabic-English-Urdu recension was recently published by the late Shaykh Anīs Ludhianvī *raḥimabullāh* in the United Kingdom.

The question was asked by a mosque renovator who had intended to raise up the name of the Prophet ﷺ on the wall of his mosque but was censored by his local mufti: "Would I be out of line to place an inscription of the Prophet's name on a mosque wall?" The answer is no, of course, it would be entirely correct, and the standard Ottoman and Mamlūk models that are widespread in Egypt, Syria, and other places have always been

ALLĀH *subḥānahu wa-ta'ālā*

MUḤAMMAD ﷺ

while the South Asian subcontinent and Southeast Asia including Thailand may even have.

YĀ ALLĀH – YĀ MUḤAMMAD

When a mosque takes a wrong turn it will replace the above with something like.

10 FROM THE TWO HOLY SANCTUARIES

YĀ ḤAYY – YĀ QAYYŪM

thus ostensibly asserting *tawḥīd* while in reality flouting the Qur’anic verse “*And have We not exalted your fame?*” (94:4), an exaltation which is precisely the reason for placing the name of the Holy Prophet ﷺ high, just as it is inscribed on the Divine Throne and the tree-leaves of Paradise and its gates according to the authentic reports. The origin of this *adab*, of course, is the witnessing of faith without which one remains outside of the fold of Islām, namely:

[LĀ ILĀHA ILLĀ] ALLĀH – MUḤAMMADun
[RASŪLULLĀH]

If one finds the love of the Messenger of Allāh ﷺ burning bright in their heart and soul and reflected perfectly in their practice and constant *Ṣalawāt* then there is no problem and no need of reminder on the wall or anywhere else; however, for the majority of us this is simply not the case. Therefore, the remembrance of the Prophet ﷺ becomes incumbent upon us and it is the responsibility of the authorities to remind us. Those authorities never had a problem nor were ever remiss with this duty through the ages of our history.

Imām al-Shāfi‘ī wrote in the beginning of his masterpiece *al-Risāla*, the first treatise ever on the principles of Islamic jurisprudence:

Sufyān ibn ‘Uyayna told us, from Ibn Abī Najjīh, from Mujāhid who [in giving the meaning of Allāh’s saying]: “*Raised for thee thy reputation*” [Q. 94:4], said: “Whenever I [Allāh] am mentioned you [Muḥammad] are mentioned too” [e.g. in the word of witness]: “I profess there is no god at all but Allāh and that Muḥammad is the Messenger of Allāh.” ... May Allāh bless and give peace to our Prophet whenever his name is mentioned by those who may remember, or omitted by those who disregard him! May Allāh bless him among the first and the last generation, with the most favorable, most abundant and purest blessing that He has bestowed upon any of His creatures! May He purify you and us through the invocation of blessing upon him more than He

granted to any of His nation through their blessing and peace. May His peace, mercy, and blessing be upon Muḥammad. May Allāh reward him on our behalf with the most abundant reward ever bestowed on any messenger sent on behalf of those to whom he was sent. For Allāh has delivered us from falsehood through him and made us members of the best community ever established for men by following his Religion with which He was well-pleased, which He chose for us, and by virtue of which [Religion] He made pure His angels and those of His creatures He favored with it. Hence, *no blessing—hidden or visible—has ever descended upon us through which we obtained spiritual or temporal gain or by which spiritual or temporal hurt was dispelled, but Muḥammad, upon him blessings and peace, was the cause of its dispatch, the leader to its benefit, and the guide to its right way, keeping [us] away from destruction and the sources of evil which oppose righteousness, warning [us] against whatever causes destruction, ever ready with advice for right guidance and warning [against evil].* May Allāh's blessings be upon him and his family as His blessings were upon Ibrāhīm and his family! Thou [Allāh] art praiseworthy and glorious!⁵

We read before our teacher Shaykh Muḥammad Adnān al-Majd al-Ḥasanī in Damascus with his chain to the Andalusian Ḥāfiẓ, Imām Abū al-'Abbās Aḥmad ibn Ma'add al-Uqlīshī (d. 550) in his book *Anwār al-Āthār al-Mukhtaṣṣa bi-Faḍl al-Ṣalāt 'alā al-Nabī al-Mukbtār Ṣallā Allāhu 'alayhi wa-Ālihī wa-Ṣaḥbihi wa-Sallam*⁶ that 'Abd Allāh ibn 'Abd al-Ḥakam said:

I saw al-Shāfi'i, Allāh have mercy on him, in my sleep [after his death] and I asked: "What did Allāh do with you?" He replied, "He has granted me mercy and forgiven me, and He has adorned me and brought me into Paradise the way a bride is adorned and brought, and it was strewn over me [precious ornaments and gifts] the way a bride is strewn over!" I asked, "How did you reach such a state?" He replied, "Let someone tell you how much invocation of blessings on Muḥammad, upon him blessings and peace, there is in [my book] *al-Risāla*." I said, "How so?" He replied, "[The expression:] *Wā-ṣalli*

12 FROM THE TWO HOLY SANCTUARIES

Allāhumma ‘alā Muḥammadin ‘adada mā dbakarabu al-dbākirūna wa-‘adada mā ghafala ‘anhu al-ghāfilūn [And bestow blessings, O Allāh, on Muḥammad to the amount of the remembering of those that remember him and to the amount of the heedlessness of those that are heedless of him]. In the morning I looked into the *Risāla* and found it there as I had heard it in my dream.

O Allāh! Do not make us end up among those who are heedless of our Holy Prophet ﷺ nor trade our love and remembrance of our Prophet for a worldly robe and mortal office, even if everyone applauds us and approves of us here in *dunyā*; but, rather, grant us acceptance among Your Friends and Angels under the Banner of Your Prophet here and hereafter, *Āmīn!*

Finally we arrived at the Prophet’s grave ﷺ the place of the Sublime Meeting (*al-muwājahat al-sharīfa*) which is the best and most preferable spot on the face of the earth by consensus of the Imāms of Islām.⁷ I stood with barely contained emotion and trembling joints before the three paired gates adorned six times with the intertwined cry of allegiance to Allāh Most High and to His Holy Prophet ﷺ:

YĀ ALLĀH YĀ MUḤAMMAD

There, under the calligraphied Qur’ānic verse “*Lo! they who subdue their voices in the presence of the Messenger of Allāh, those are they whose hearts Allāh has proven unto righteousness. Theirs will be forgiveness and immense reward*” (49:3), behind the central gate, stood the abode of the Divine mercies to the people of the earth, the final appeal of creation, the core of hope. There, began and ended the felicities of those who search their days and nights for their Liege-lord’s approval, faithfully treading his footsteps, absorbed in his perfection, oblivious to the beauty of the world, striving, until death, to attain Allāh’s acceptance and earn the intercession of the one He took to Himself as His beloved friend. There, stood the station of lavish gifts, ineffable prizes, and intimate conversation between the Prophet, upon him blessings and peace and his friends.

Salām ‘alayk, O Messenger of Allāh! Salām ‘alayk! We came to you burdened with sins, O Messenger of Allāh, we came to you full of needs! O Messenger of Allāh, I have heard Allāh saying: “If they had only, when they were wronging themselves, come unto you and asked Allāh’s forgiveness, and the Messenger had asked forgiveness for them, they would have found Allāh indeed Oft-Returning, Most Merciful” (4:64), so I have come to you asking forgiveness for my sin, seeking your intercession with my Lord, hoping for generosity from him who is “full of pity and compassion towards the believers” (9:128). O Allāh! I am turning to You with Your Prophet ﷺ the Prophet of mercy. O Messenger of Allāh! I am turning with you to my Lord so that He will forgive me my sins. O Allāh, I am asking You for his sake to forgive me and grant me mercy.

Thus did Imām al-Nawawī recommend that we approach the Prophet, upon him blessings and peace, in his textbook on *Hajj* entitled *al-Īdāh fī Manāsik al-Hajj*, chapter six, “On Visiting the Grave of our Liege-Lord the Messenger of Allāh ﷺ” adding:

If someone asked you to convey salaams to the Messenger of Allāh, say, “*al-Salāmu ‘alayka yā Rasūl Allāh min Fulān ibn Fulān*” (Greetings to you, Messenger of Allāh, from So-and-so the son of So-and-so), or any similar greeting. Then step an arm’s length to the right and give salaams to Abū Bakr who lies at the shoulder of the Messenger of Allāh. Say, “*al-Salāmu ‘alayka yā Abā Bakrin ṣaḥīyya rasūlillāhi wa-thānīyahū fil-ghār, jazākallāhu ‘an ummati al-nabiyyi khayran*.” (Greetings to you, Abū Bakr, the Intimate Friend of the Messenger of Allāh and his second in the Cave; may Allāh grant you the best reward on behalf of the Prophet’s Community!). Then step an arm’s length to the left of your original position, to the space in front of ‘Umar, saying: “*al-Salāmu ‘alayka yā ‘Umar, a’azz Allāhu bika al-Islām, jazākallāhu ‘an ummati Muḥammadin khayran*!” (Greetings to you, ‘Umar; Allāh has strengthened Islām through you; may Allāh reward you well on behalf of the nation of Muḥammad!). Then return to your original position directly in front of Allāh’s Messenger and use the Prophet as your means for yourself, seeking his intercession before your Exalted and Mighty Lord.

14 FROM THE TWO HOLY SANCTUARIES

We greeted the Prophet's two Companions—Abū Bakr and 'Umar, Allāh be well-pleased with them—gave our witness, renewed our pledges, raised our supplications. Then we remained still, standing in full respect and attention, each receiving what he had requested or hoped for, unable to speak except to say: "O Messenger of Allāh, I love you."

As Allāh Most High chose Makka for our liege-lord Ibrāhīm, upon him blessings and peace, so did He choose Madīna for our liege-lord Muḥammad ﷺ. Yaḥyā ibn Sa'd narrated that the Prophet ﷺ said: "There is no place on earth which I would prefer my grave to be rather than here! [in Madīna]. He repeated it three times." Mālik narrated it in *al-Muwatta'*. This is the reason why he and his School, among others, follow the position of our liege-lord 'Umar and the authorities of Madīna in upholding the superiority of Madīna the Radiant over Makka the Magnificent.⁸

The pious and impeccable Shaykh al-Islām, Ḥadīth Master, and Qāḍī al-Quḍāt of Egypt and Syria, Taqī al-Dīn al-Subkī, began one of his fatwās entitled "The Descent of Tranquility and Peace on the Nightlights of Madīna" (*Tanazzul al-Sakīna 'alā Qanādīl al-Madīna*) with the following invocation which faithfully echoes his Imām al-Shāfi'ī's already-cited invocation in the *Risāla*:

To Allāh the Lord of the worlds belongs all praise, Who has blessed us, in the person of his Prophet, upon him and his Family and Companions blessings and peace, with an endless felicity. I bear witness that there is no deity except Allāh alone without partner, the protecting Friend, the Glorious. I bear witness that Muḥammad is His servant and Messenger, the guide to every upright matter. O Allāh! send blessings upon him in a manner befitting Your majesty, with a blessing rising ever higher and increasing, and a superabundant greeting of peace until the Day of Increase! To begin: Verily Allāh Most High knows that every goodness in my life which He has bestowed upon me is on account of the Prophet and that my recourse is to him and my reliance is upon him in seeking a means to Allāh in every matter of mine. He is my means to Allāh in this world and the next, and the gifts of Allāh I owe to him are too many to count, both the hidden and the visible!⁹

So overwhelming are the kind Divine bestowals upon the visitors of the Holy Prophet in Madīna that it is no wonder the literature of Islām abounds in such testimonials. Remember, O student of the Holy Prophet ﷺ, this benefit of paramount importance from the arch-teacher of our teachers: “*He is my means to Allāh in this world and the next.*” No doubt, such a conviction is a criterion of differentiation between the people of pure belief and those of mixed belief.

Little remains of Sultan ‘Abd al-Ḥamīd Khān’s poem in praise of the Prophet ﷺ engraved in the year 1191/1777 on the walls of the *ḥujra* and which has been slowly but surely covered up with paint over the years. The poem has been preserved in other ways. It can be found in the travelogue entitled *Mir’āt al-Ḥaramayn* by the Ottoman officer Şabrī Bāshā, and Sayyid Muḥammad ibn ‘Alawī al-Mālikī reproduced it in his book *Shifā’ al-Fu’ād bi-Ziyāratī Khayr al-‘Ibād*. Following is the text in full:

I 6 FROM THE TWO HOLY SANCTUARIES

1. *ya sayyidī ya rasūlallāhi kbudh bi-yadī*
mā lī siwāka wa-lā alwī 'alā aḥadi
 O my master, O Messenger of Allāh, take my hand:
 I have none besides you, nor will I pause to rely on anyone but you.
2. *fa-anta nūr al-budā fī kullī kā'inatin*
wa-anta sirru al-nadā yā khayra mu'tamadi
 For you are the light of guidance in everything that exists
 and you are the secret of munificence and the best reliance.
3. *wa-anta ḥaqqan ghibyātbi al-khalqī ajma'ibim*
wa-anta bādī al-warā lillābi dbīl-madadi
 And you are in truth the helper of all creation,
 and you are the guide of mortals to Allāh, the Owner of help.
4. *ya man yaqūmu maqāma al-ḥamdi munfaridan*
lil-wāḥidi al-fardi lam yūlad wa-lam yalidi
 O you who stand at the Station of Praise, without peer,
 for the One Who is Single, Who is not begotten and does not beget.
5. *yā man tafajjarati al-anḥāru nābi'atan*
min uṣbu'ayhi fa-rawwā al-jaysba dbāl-'adadi
 O you from whose two fingers rivers burst forth
 so that he quenched the thirst of the numerous army.¹⁰
6. *innī idbā sāmanī ḍaymun yurawwi'unī*
aqūlu yā sayyida al-sādātī yā sanadī
 Verily, if I am faced with harm and fearful injustice
 I say: O Master of masters, O my support!
7. *kun lī shafī 'an ilā al-raḥmāni min zalalī*
wamnun 'alayya bi-mā lā kāna fī khaladī
 Be my intercessor with the Merciful regarding my mistakes
 and grace me with what eludes my heart.
8. *wanzur bi-'ayn al-riḍā lī dā'iman abadā*
wastur bi-faḍlika taqṣīrī madā al-amadi
 And look upon me always and ever with kind eyes,
 and cover with your favor my shortcomings all my life.

9. *wa'tif 'alayya bi-'afwin minka yashmalunī*
fa-innanī 'anka yā mawlāya lam abidi
 Kindly bestow on me encompassing forgiveness
 for from you, O my master, I was never separated.
10. *innī tawassaltu bil-mukhtārī asbrafi man*
rāqa al-samāwati sirri al-wāḥidi al-aḥadi
 I have sought as my means the elect one, the noblest of any
 that ascended the heavens, the secret of the Unique One
11. *rabbu al-jamālī ta'ālallābu khāliqubu*
fa-mithlubu fī jamī'i al-khalqī lam ajidi
 O Lord of beauty! Exalted is Allāh Who created him,
 for such as him in all creation I have never seen –
12. *khayru al-khalā'iqi a'lā al-mursalīna dburan*
dbukhru al-anāmi wa-bādīhim ilā al-rashadi
 The best of creatures, the pinnacle of Messengers,
 the treasure of humankind and their guide to integrity!
13. *bihi iltaja'tu la'allallāba yaghfiru lī*
hādhā al-ladhī buwa fī zannī wa-mu'taqadī
 In him I have taken refuge: perhaps Allāh will forgive me.
 This is what I count on and firmly believe.
14. *fa-madhubu lam yazal da'bī madā 'umurī*
wa-ḥubbubu 'inda rabbi al-'arshi mustanadī
 Therefore his tireless praise shall ever be my task, and
 love of him sustains me in the presence of the Lord of the Throne.
15. *'alayhi azkā ṣalātīn lam tazal abadan*
ma'a al-salāmi bilā ḥaṣrin wa-lā 'adadi
 Upon him the purest of endless blessings without cease
 together with greetings that cannot be stemmed nor counted,
16. *wal-āli wal-ṣaḥbi ahli al-majdi qāṭibatan*
baḥri al-samāḥi wa-abli al-jūdi wal-madadi
 And upon his Family and Companions, a glorious folk all,
 The ocean of forgiveness, the people of generosity and aid!

18 FROM THE TWO HOLY SANCTUARIES

We emerged as in a daze from Bāb Gibrīl and into the cool morning light. We proceeded to visit the cemetery of al-Baqīʿ—the resting ground of about ten thousand Companions according to Imām Mālik, Allāh be well-pleased with him, as quoted by al-Qāḍī ʿIyāḍ—a sketchy map of which is reproduced in Alī Ḥāfiẓ’s book *Chapters from the History of Madīna*.¹¹ At al-Baqīʿ we greeted the Companions and members of the Prophet’s House, upon all of them blessings and peace:

- *Asʿad ibn Zarāra al-Anṣārī and ʿUthmān ibn Maẓʿūn*, respectively the first of the *Anṣār* and *Mubājirūn* buried there. Near the latter was buried Ibrāhīm, the Prophet’s son, upon both of them blessings and peace. Near those graves are found the graves of ʿAbd al-Raḥmān ibn Awf, Saʿd ibn Abī Waqqāṣ, Khunays ibn Ḥudhāfa, and Fāṭima bint Asad, Alī’s mother, whom the Prophet ﷺ is related to have named “my second mother.”
- *The Prophet’s Cousins*: ʿUqayl ibn Abī Ṭālib, Sufyān ibn al-Ḥārith ibn Abī Ṭālib, ʿAbd Allāh ibn Jaʿfar al-Ṭayyār.
- *Our Mothers the Prophet’s Wives*: Sayyida ʿĀʾisha bint Abī Bakr, Sayyida Sawda bint Zamʿa, Sayyida Ḥafṣa bint ʿUmar,¹² Sayyida Zaynab bint Khuzayma, Sayyida Zaynab bint Jaḥsh, Sayyida Umm Salama bint Abī Umāma, Sayyida Juwayriya bint al-Ḥārith, Sayyida Umm Ḥabība Ramla bint Abī Sufyan, and Sayyida Ṣafiyya al-Isrāʾīliyya bint Ḥuyay ibn Akḥṭab.¹³
- *The Prophet’s Daughters*: Umm Kulthūm, Ruqayya, and Zaynab.
- *The Prophet’s Relatives*: al-Hassān ibn ʿAlī ibn Abī Ṭālib, Fāṭima the Prophet’s Daughter, Muḥammad ibn al-Bāqir Zayn al-ʿĀbidīn, al-ʿAbbās ibn ʿAbd al-Muṭṭalib, Zayn al-ʿĀbidīn ibn Ḥusayn ibn ʿAlī, Jaʿfar al-Ṣādiq ibn Muḥammad al-Bāqir, and the head of al-Ḥusayn ibn ʿAlī.¹⁴
- *Imām Mālik and his teacher Nāfiʿ, Ibn ʿUmar’s servant*. Near Mālik is Imām al-Sakhāwī, Ibn Ḥajar’s student.
- *The Shubadāʾ of al-Ḥarra*. Al-Ḥarra is the name of a place near Madīna and refers to the sacking of Madīna by the armies of *Shām* under Yazīd ibn Muʿāwiya in the last days of Dhūl-Ḥijja in the year 63. Al-Zuhrī stated that ten thousand of the people of Madīna were killed, among them seven hundred of the *Mubājirūn* and *Anṣār*.¹⁵ Saʿīd ibn ʿAbd al-ʿAzīz said: “During the violent events of al-Ḥarra there was no *adbān* in the Mosque [of the

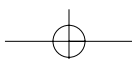
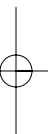
Prophet] for three days, nor *iqāma*. At that time Saʿīd ibn al-Musayyab did not leave the Mosque at all. He would know the time of prayer from a humming sound that he heard coming from the Prophet's grave.¹⁶

- *Sayyidunā 'Uthmān ibn Affān* at the far end of al-Baqī', 135 meters from the Ḥarra martyrs.
- *Sa'd ibn Mu'ādh al-Anṣārī* near whom some historians place Fāṭima bint Asad's grave.
- *The Prophet's aunts Ṣafiyya bint 'Abd al-Muṭṭalib and her sister 'Ātika*. When the Prophet ﷺ left Makka and emigrated to Madīna the latter recited the following—although, al-Bayhaqī said, she still followed the religion of Quraysh: *'aynayya jūdā bil-dumū'i al-sawājimi / 'ala al-murtaḍā kal-badri min āli Hāshimi*. "My eyes, overflow with streaming tears shed for the Uniquely Chosen One, the Full Moon of the House of Hāshim!"

We also visited the liege-lord of the *Shubadā'* and uncle of the Prophet ﷺ Ḥamza ibn 'Abd al-Muṭṭalib at Uḥud where the Prophet ﷺ used to visit punctually at the end of every year (*'alā ra'si kulli ḥawl*) together with Abū Bakr, 'Umar, and 'Uthmān to give salām and supplicate.¹⁷ There, as in Baqī', nothing remained but a vacant lot. Criminal hands had erased all trace of the tombal structures that served both as didactic monuments to Muslim history and as mnemonic markers for visitation.¹⁸

Three all-too-brief days and four nights in Madīna came to an end—some of us had spent them fasting for additional benefits and in conformity with the Sunna—after which we flew to Jeddah, then took the bus to Magnificent Makka, the Mother of Cities.





MAKKAT AL-MUKARRAMA

AFTER THE SERENITY of Madīna, the grandeur and magnificence of Makka. We had left Madīna in pilgrim's garb (*iḥrām*), intending the minor pilgrimage ('*Umra*) before the major one (*Hajj*), traveling to Jeddah by plane and thence by bus to Makka. We entered the Sacred City raising high our voices with the words of service and devotion (*talbiya*) of Muslims since the creation of Ādam, upon him peace:

"Ever at your call, O Allāh!"

labbayk Allāhumma labbayk

"Ever at your call, O Allāh of truth!"

labbayka ilāha al-ḥaqq

"Ever at your call, verily the true life is the life of the hereafter!"

labbayka inna al-ʿaysha ʿaysu al-ākhirā

"Ever at your call, O Allāh, in devoted worship from your slave!"

labbayka Allāhumma taʿabbudan wa-rigqā

I entered the Sacred Precinct (*al-Haram*) barefoot, wearing the two unsewn white garments of pilgrims, having left this world behind in hope that Allāh would not return me to it except in the state of one reborn. The Prophet ﷺ said: "Whoever goes on pilgrimage without engaging in lewd speech nor committing transgression, he returns as on the day his mother gave birth to him."¹ I stopped in my tracks upon my first sight of the Resplendent Ka'ba, raising my hands in near-silent supplication to the Creator for the bounties of this life and the hereafter. I began by glorifying Him in the manner taught us by the Prophet ﷺ in his Sunna. Then I invoked abundant blessings on the Prophet, his

22 FROM THE TWO HOLY SANCTUARIES

Family, his Companions, the Imāms and Ulema of the Sunna and the Shaykhs of *Ṭarīqa*, most especially my beloved teachers Shaykh Muḥammad Nāẓim al-Ḥaqqānī and his deputy Shaykh Hishām Kabbānī.

Then I invoked blessings upon the House of Allāh, asking Allāh to increase its magnificence, dignity, beauty, sanctity, and likewise increase all those that visit it on pilgrimage. Then I supplicated Allāh with the supplication of Imam Abū Ḥanīfa who reportedly said, upon seeing the House: “O Allāh! Make me one whose supplication is always answered.” After this I proceeded to ask Allāh with streaming tears for the good of this life and the next on behalf of my family, my relatives, my teachers, my neighbors, and so forth. I supplicated the Lord of the House and creator of humanity, leaving out nothing my mind could recall to ask except what Allāh willed.

We formed the intention to offer the greeting of the House and entered the fray of circumambulation, beginning with the greeting of the Black Stone from afar, hands raised. “O Allāh! I believe in You, confirming the truth of Your Book, faithful to the covenant made unto You, dutiful in following Your Prophet’s Way.” The sun had passed its zenith about two hours ago. The number of pilgrims turning around the House must have been one or two thousands. Making sure that my left shoulder was always turned towards the Ka’ba, I began to circumambulate it, taking short but energetic steps over the white marble, right shoulder bared. “Here is Your servant at Your Door, O my Lord! the son of Your servant and maidservant, come from afar, carrying many sins, helpless and asking for Your generosity, forgiveness and mercy!” At the Station of our father Ibrāhīm, I invoked blessings upon him and upon our Prophet ﷺ. “O Allāh! send blessings and peace upon Muḥammad and upon the family of Muḥammad, as You have blessed Ibrāhīm and the family of Ibrāhīm.”

Between the Ka’ba Gate and Ismā’īl’s Chamber—the semi-circular open space under the rain spout of Mercy—I raised the invocations which Allāh Most High and our Prophet ﷺ called “the Enduring Good Deeds.” *“Wealth and children are an ornament of life of the world. But the enduring*

good deeds are better in your Lord's sight for reward, and better in respect of hope." (18:46) "Allāh increases in right guidance those who walk aright, and the enduring good deeds are better in your Lord's sight for reward, and better for resort." (19:76) Asked what the Enduring Good Deeds were, the Prophet ﷺ replied: "They are *lā ilāha illallāh*, *subhān Allāh*, *al-ḥamdu lillāh*, *allāhu akbar*, and *lā ḥawla wa-lā quwwata illā billāh*."² He also said: "[These] four are the best of all discourses, and it is indifferent whatever you begin with: *subhān Allāh wal-ḥamdu lillāh wa-lā ilāha illallāh wallāhu akbar*."³ It is also narrated as follows: "There is no speech dearer to Allāh than *al-ḥamdu lillāh wa-subhān Allāh wallāhu akbar wa-lā ilāha illallāh*: they are only four words, so I do not find them too much to say, and it is indifferent whichever you begin with."⁴ He ﷺ said: "To say *subhān Allāh* and *al-ḥamdu lillāh* and *lā ilāha illallāh* and *Allāhu akbar* is dearer to me than everything under the sun."⁵ And he said two or three times: "Take up your shields!" They said: "Messenger of Allāh, is an enemy upon us?" He said: "No; I meant your shields from the Fire, which consist in saying: *subhān Allāh* and *al-ḥamdu lillāh* and *lā ilāha illallāh* and *Allāhu akbar*. In truth, those phrases shall come on the Day of Resurrection both in front of you and behind you, carrying great good. They are the Enduring Good Deeds."⁶

Upon nearing the Yemeni corner—immediately before the Corner of the Black Stone—I waded my way closer to the Ka'ba to enable myself to touch the Yemeni corner according to the Sunna. Once I reached it, I leaned over and touched it with my right hand, then brought up my right palm to my lips to kiss it. I read in the book of our beloved Shaykh the ḥadīth Master Nūr al-Dīn 'Itr on the rites of pilgrimage that the Yemeni Corner, alone with the Black Stone Corner, stands on the bases laid by our father Ibrāhīm, upon him peace, unlike the other two corners. Hence it is especially venerated. As I turned the corner I recited the Prophet's most frequent invocation in his blessed life: "*Our Lord! Give unto us in the world that which is good and in the Hereafter that which is good*" (2:201). Is there a more encompassing request from a human being to His Creator? I also remembered the Prophet's remark as I felt a delightful, refreshing breeze upon turning the Yemeni corner: "I find the rescuing wind (*nafas*) of the Most Beneficent coming from Yemen."⁷

24 FROM THE TWO HOLY SANCTUARIES

The amble from the Yemeni to the Black Stone Corner is the most intense in devotion and supplication as it leads to the Black Stone. “O Allāh! Forgive, grant mercy, and forbear with regard to all that You know of us. Verily, You are most self-sufficient and generous!” One’s triple kissing of the Black Stone and prostration upon it is said to symbolize one’s fealty to the Lord of the worlds, hence its comparison in the Sunna to “the Right Hand of the Merciful on earth.” This gesture also signifies the renewal of one’s covenant with the Creator, as the Black Stone is said to be the repository of these covenants since the time of our father Adam, upon him peace.⁸

Between the Black Stone and the Ka’ba door—including the two—is the space called Multazam where supplications are answered. There, clinging to the door-step of the King and Owner of the Day of Judgment, I begged for my life and that of those Allāh had placed under my trust—all my fellow human beings. Then I entered Ismā’il’s Chamber—considered part of the House itself—and held myself against the fragrant Ka’ba, as if trying to blend with it. The world was gone, heaven and earth seemed obliterated, nothing remained except the intimacy of effacement in the Beloved. O my Lord! I love You.

*In the Place of refuge my heart sought refuge,
 shot with enmity’s arrows.
 O Mercy of Allāh for His slaves!
 Allāh placed His trust in you
 out of all inanimate forms.
 O House of my Lord, O light of my heart,
 O coolness of my eyes, O my heart within,
 O true secret of the heart of existence,
 my sacred trust, my purest love!
 O direction to which I turn
 from every quarter and valley,
 From subsistence in the Real, then from the height,
 from self-extinction, then from the depths!
 O Ka’ba of Allāh, O my life,*

*O path of good fortune, O my guidance,
 In you has Allāh placed every safety
 from fear of disaster upon the great Return.
 In you does the noble Station [of Ibrāhīm] flourish,
 in you are found the fortunes of Allāh's slaves.
 In you is the Right Hand that my sin has draped
 in the robe of blackness.
 Multazam is in you – he who clings to love for it,
 will be saved on the Day of Mutual Cries.
 Souls passed away longing for Her,
 in the pain of longing and distant separation.
 In sorrow at their news she has put on
 the garment of mourning.⁹
 Allāh sheds His light on her court,
 and something of His light appears in the heart.
 None sees it but the sorrowful
 whose eyes are dark from lack of sleep.
 He circumambulates seven times after seven,
 from the beginning of night until the call to prayer.
 Hostage to endless sadness, he is never seen
 but bound to effort.
 I heard him call upon Allāh and say,
 beside the Black Stone:
 "O my heart!
 Our night has quickly passed,
 but the goal of my love has not passed!"¹⁰*

After I concluded the seven circumambulations, I prayed two *rak'as* behind the Station of Ibrāhīm and lingered in my spot, gazing at the awesome Ka'ba in thanks and supplication. Then I made my way to the underground watering-place to drink from the well of Zamzam as instructed by our Prophet ﷺ. I drank this heavenly water to satiation, supplicating and thanking, then thanking and supplicating again. After this I headed for the hillock of Safa, where our mother Hagar had

26 FROM THE TWO HOLY SANCTUARIES

begun seven races back and forth between Safā and Marwā in pursuit of water, fearing dehydration for her infant Ismā'īl, upon him, his parents, and our Prophet blessings and peace. The racing over, I had my hair shaved and was now freed from the state of consecration (*iḥrām*), having completed 'Umra. *Al-ḥamdu lillāh!*

The supererogatory worship (*nafl*) of *Hajj* and 'Umra is circumambulation (*tawāf*). During the next few days of leisure (*tamattu'*) I spent as much time as I could in the *ḥaram*, circumambulating, supplicating, gazing at the Noble Ka'ba and reciting the Qur'ān. Brethren from all over the world greeted me, recognizing the distinctive turban and garb of the Naqshbandī Ṣūfī path and asking me to convey salams to our Teacher, Mawlana al-Shaykh Nāẓim—may Allāh grant him health and long life, and reunite us with him in this world and in Paradise!¹¹

Upon arrival in Makka I had immediately resumed praying the *Ṣalāt* in full, without shortening nor joining prayers, as my traveller status was cancelled by the fact that I intended to stay there for more than three days excluding the days of arrival and intended departure. Among what cancels traveler-status in the Four Schools is the intention to stay at the place of arrival for a period of fifteen days or more in the Ḥanafī school, four days or more in the Mālikī and Shāfi'ī schools, or more than four days in the Ḥanbali school.¹² I ignored the local imam's odd encouragement to the pilgrims to shorten the prayer no matter how long they intended to stay and advised my fellow pilgrims to do likewise, as such encouragement did not have a firm basis in the Law. "If one does not follow any of the four Imāms then he is completely in error, for the truth is not found outside of these four in the whole *Sharī'a*."¹³

I visited Makka and bought a few gifts to bring back with me. Perfumes are to Makka as dates are to Madīna, and I made sure to replenish myself with plenty of each. Ibn Baṭṭūṭa even reported that "the women of Makka do without food for the sake of buying perfume."¹⁴ The lexicographer Ibn al-Athīr in his dictionary *al-Nihāya* mentions a blend called "The Precious" (*al-ghāliya*), preferred by the Prophet ﷺ and consisting in musk (*misk*) mixed with amber (*'anbar*), aloes (*'ūd*), and oil (*dubn*). I made sure to obtain these fragrances and found the

most delicate to be aloes, the most lasting amber, and the most pungent, musk. As for dates, I purchased the kind known as *‘ajwa* which the Prophet ﷺ praised as coming from Paradise and protecting from disease and magic, and the *‘anbarī*, thus called for its fragrant taste.

I was fortunate to visit the foremost Shaykh of *Ahl al-Sunna* in the Mother of Cities in our time, al-Sayyid Muḥammad ibn ‘Alawī ibn ‘Abbās al-Mālikī al-Ḥasanī. May Allāh Most High [have mercy on him,] increase his school and students in strength and success, and send blessings upon our Prophet and all his Family and Companions! Shaykh Muḥammad ibn ‘Alawī gave me a full *ijāza* or certificate of transmission for everything he narrated, and a complete set of his works among other tokens of his generosity. He passed away in 1425/2005. May Allāh have mercy on him, bless him, and reward him!¹⁵

We entered *iḥrām* again for the greater Pilgrimage (*Hajj*) shortly before dawn on the ninth of Dhūl-Ḥijja, the Day of ‘Arafa, which is the core of the *Hajj* and its major part as stressed by the Prophet ﷺ in his ḥadīth: “The Pilgrimage is ‘Arafa.”¹⁶ He also said: “The best supplication is that made on the Day of ‘Arafa. The best day [of the entire year] is the Day of ‘Arafa. The best words that I and the Prophets before said are: *Lā ilāha illallāh waḥdahu lā sharīka lah, labu al-mulk wa-labu al-ḥamd wa-buwa ‘alā kulli shay’in qadīr.*”¹⁷ The great blessing of this occasion was compounded by the fact that it fell on the day of Jumu‘a, as the Prophet ﷺ also said: “The best day over which rises the sun is the day of Jumu‘a.”¹⁸ The general public mistakenly calls this coincidence “the greatest Ḥajj” (*al-Hajj al-akbar*), but the latter term, according to Ibn ‘Abidīn, refers only to the following:

- The Prophet’s actual Pilgrimage—this is the most famous meaning.¹⁹
- The Day of ‘Arafa—whether it falls on Jumu‘a or any other day. This position is reported from Ibn ‘Abbās, Ibn ‘Umar, and Ibn al-Zubayr.²⁰
- The Day of Slaughter. This position is reported from Ibn Abī Awfā and al-Mughīra ibn Shu‘ba.
- The Day of Slaughter together with the three days of *tasbīq* that follow it. This position is reported from Mujāhid and Sufyān al-Thawrī.

28 FROM THE TWO HOLY SANCTUARIES

- The *qirān*-type combination of *Hajj* with ‘*Umra*, the *Hajj al-asghar* referring to the *ifrād*-type of singling out the *Hajj*. This position is reported from Mujāhid.
- The *Hajj* proper is called *akbar* while the ‘*Umra* is called *Hajj asghar*. This position is reported from al-Zuhri, al-Sha‘bī, and ‘Aṭā’.²¹

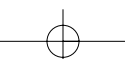
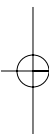
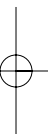
Our tent in ‘Arafa was equipped with amenities such as air conditioning, sandwiches, and fridges filled with water and juices. This provision supplied our gathering with ample resolve to recite *dhikr* and supplications uninterruptedly for about seven hours under the unflinching guidance of al-Sayyid Ṣalāḥ al-Dīn ibn Khaḍir Fakhri al-Ḥusaynī, the director of Dār al-Iftā’ in Beirut and leader of our group. May Allāh reward him! Toward the conclusion of Shaykh Ṣalāḥ’s supplication, I do not think there was in our gathering a single heart except it wept in sincere yearning for Paradise and our Lord’s forgiveness. Shortly after ‘*aṣr* I stepped outside the tent and supplicated by myself for a brief hour in order to obtain the additional blessing of the Sunna, which stipulates the desirability of standing under the sun while supplicating at ‘Arafa. After sunset we moved on to Muzdalifa, prayed, gathered pebbles, and walked to Minā where we stoned the Jamrat al-‘Aqaba around the time of *fajr*. From Minā I took a ride to the *Haram*, circumambulated the House, and coursed seven times between Ṣafā and Marwā. Then, after shaving my head once again, I quit the state of *iḥrām*, having completed the essentials of the *Hajj*. O Allāh! Accept our worship and supplications, and count us among those whose pilgrimage is blessed in Your Presence.

We spent the next few days between Makka and Minā where we completed the rites of stoning the accursed Satan. In Minā I visited the barber again, this time for a cupping (*ḥijāma*)²² according to the explicit instructions of the angels to the Prophet ﷺ on the night of *isrā’* and *mi‘rāj*. The Prophet ﷺ did not pass a throng of angels except they said to him: “You must use cupping (*‘alayka bil-ḥijāma*)” and, in another version: “Order your Community to use cupping.”²³ Afterwards I paid the cupper generously according to the Sunna. The Prophet ﷺ had himself cupped by Abū Ṭayba ‘Abd Allāh ibn Muslim then gave him two *sā’s* of food [4.06 liters]²⁴—another version states that he gave him a gold dinar.²⁵

After cupping I wandered around in crowded Minā, silently asking Allāh to direct my steps to any one of His friends (*awliyā'*) that He knows of, so that I would not be left to myself in this blessed area and at this blessed time. Shortly thereafter I met one of the students of my Shaykh from the Emirates, who told me that Shaykh Ḥabīb 'Umar ibn Ḥafīz Bā 'Alawī of Ḥaḍramawt—the Light of the Prophet's House from Yemen—was in Minā. I began my search with a heart brimming with joy, *dhikr* running off my tongue at the speed of light. I found someone who knew where Ḥabīb 'Umar was. An hour later I was in the Shaykh's tent, alone with him, Ḥabīb 'Alī al-Jafrī, and my guide, saying *Āmīn* to Ḥabīb 'Umar's supplication. O Allāh! send blessings and peace upon Your Beloved, our Liege-lord Muḥammad, and upon his most noble Family and Companions!

Glory and praise belong to You, O my Lord, and I am unable to glorify You as You have glorified Yourself. You brought your slave Gibrīl ibn Fouād from afar, from the darkness of ignorance to the light of belief, then to the beauty of Your House and the honor of Your Prophet's presence although I did nothing to deserve it. Then You allowed me to complete the rites of pilgrimage without difficulty, on the contrary, helping me along the way through many favors and blessed circumstances. You allowed me to recite the Qur'ān, bow and prostrate in Your blessed Sanctuary, run the course of our Mother Hagar in the manner taught by Your Prophet ﷺ circle and gaze at Your House²⁶ and at the people of Your Prophet's House.²⁷ O Allāh! give thanks on my behalf to our Liege-lord Muḥammad and his Family as only You can, and also to all those that helped me to fulfill this obligation of the Religion, especially Muḥammad Luṭfī Ḥammūr and his family, Khālīd and Muṣṭafā Ḥamawī and their families, and the staff and pilgrims of the al-Masrā expedition out of Beirut, Lebanon. *"Glorified be Your Lord, the Lord of Majesty, from that which they attribute unto Him; and peace be unto those sent with His Message; and praise be to Allāh, Lord of the Worlds!"* (37:180–182).





DISINFORMATION IN THE TWO HOLY SANCTUARIES

SADLY, DURING OUR stay in the Two Holy Sanctuaries, we and the other pilgrims were bombarded with an incessant flow of disinformation promoting, for the most part, the undesirability of visiting the Prophet ﷺ in Madīna. This false teaching was pushed on the people, time and again, in ten-minute pep talks after prayers in neighborhood mosques, in post-*maghrib* hour-long talks in the Two Mosques, on the audio cassette tapes that were distributed freely, in the free handbooks written in various languages and passed around in the airport and at ‘Arafa, and on the radio station of *Idbā‘at al-Qur’ān al-Karīm fī Makkat al-Mukarrama*. The major themes of this disinformation from the Saudi fatwā authorities were as follows:

1. They claimed—may Allāh Most High guide them!—that there is no evidence for the merit of visiting the Prophet ﷺ.
2. They claimed that there is evidence that it is useless to visit him ﷺ on the grounds that a human being’s deeds come to an end at death.
3. They claimed that to call out “O So-and-so!” to those that passed away constitutes polytheism (*al-shirk al-akbar*). The expression they actually used is “those who are buried” (*al-maqbūrūn*), and they include the Prophet ﷺ in that derogatory expression!
4. They posted people at the Prophet’s grave, at the Baqī‘ cemetery, and at our liege-lord Ḥamza’s grave in Uḥud, forbidding people to recite al-Fātiḥa for the benefit of those buried there, pouncing on anyone they saw raising his hands in *du‘ā* or even hitting them!

32 FROM THE TWO HOLY SANCTUARIES

5. They claimed that Muslims should all follow one and the same understanding of the Qur'ān and Sunna and that differences in the Community are not a mercy.
6. They claimed that collective *takbīr* after prayer on the three days after 'Īd—the days of *tasbīr*—are a blameworthy innovation which is not part of the Religion.

The following is the position of *Ahl al-Sunna* concerning the above claims:

- I. The merit of visiting the Prophet ﷺ is well-established in the following evidence, among other:
 - a) The numerous authentic narrations in which the Prophet ﷺ ordered the Companions to visit the graves.¹ He did not add, "Except my grave" or "Except the graves of Prophets!" His noble grave is surely *sayyid al-qubūr*, the first and chiefest grave deserving to be visited to remember the hereafter.
 - b) The sound (*ṣaḥīḥ*) ḥadīth of the Prophet ﷺ: "No one greets me except that Allāh has returned my soul to me so that I may greet him back."²
 - c) The fair (*ḥasan*) ḥadīth of the Prophet ﷺ: "Whoever visits my grave, my intercession will be guaranteed for him."³
 - d) The narration of the Prophet ﷺ from Ḥaṭīb: "Whoever visits me after my death, it is as if he visited me in my life."⁴
 - e) The authentic narration of the Prophet's request ﷺ to Mu'adh ibn Jabal to visit his grave when the latter next returned from Yemen.⁵
 - f) The authentic narration that Bilāl, Allāh be well-pleased with him, traveled from Damascus to Madīna with the expressed intention of visiting the Prophet ﷺ to greet him and, upon arrival, his rubbing his face against the Prophetic grave in tears before proceeding to raise the *adbān* upon the request of the two grandsons of the Prophet, upon him and them blessings and peace.⁶
 - g) The major Qurashī Taymī *Tābiʿ* Imām Muḥammad ibn al-Munkadīr would sometimes be overwhelmed by a state of silence in which he would rise and go to the grave of the Prophet ﷺ put his cheek against it, and return home. He would say, "Whenever I find that certain thoughts

disturb me, I help myself through the grave of the Prophet ﷺ.” He would also come to a certain place in the Mosque and rub his face against it and lie down in it, saying, “I saw [in vision or dream] the Prophet in this very spot.”⁷

- h) The sound, authentic ḥadīth of the Prophet whereby ‘Īsā ibn Maryam, upon all of them blessings and peace, shall come and visit the Prophet’s grave, on his way to Pilgrimage, in order to greet him.⁸
- i) The *Umma* travels to Madīna before or after Pilgrimage with the expressed intent to visit the Prophet ﷺ, which constitutes Consensus (*ijmāʿ*) in Islām on its desirability according to al-Shawkānī.⁹
- j) The Consensus that his grave is the most preferable spot on the face of the earth. Ibn al-Qayyim relates that the early Ḥanbalī Imām Abū al-Wafā’ Ibn ‘Aqīl said: “Someone asked me which was better, the room of the Prophet ﷺ or the Ka’ba. I replied, ‘If you merely mean the room, then the Ka’ba is better. But if you mean the room with him in it then no, by Allāh! neither the Throne and its bearers, nor the Paradise of Eden, nor the revolving universes! For in that room there is a body which, if it were weighed against this world and the next, would outweigh them.’”¹⁰ Consensus on the above is related by the Imāms of all four Schools.¹¹

Mullā ‘Alī al-Qārī admired Ibn al-Qayyim and his teacher Aḥmad ibn Taymiyya after reading *Madārij al-Sālikīn*¹² but almost charges the latter with *kufr* over his innovative stance on *ziyāra*:

Ibn Taymiyya—one of the Ḥanbalīs—committed excess when he declared it prohibited to travel to visit the Prophet ﷺ just as other than him also committed excess by saying that it is obligatory in the Religion to know the Visitation is an act that draws near to Allah (*qurba*) and that whoever denies it is considered a disbeliever (*kāfir*). Yet the latter view is probably closer to being correct than the first, because to declare prohibited something the Ulema by Consensus declared desirable (*mustaḥabb*), is disbelief.¹³

- 2. The Prophet’s ﷺ ḥadīth whereby a human being’s deeds come to an end at death states: “When a human being dies, his deeds come to an end

34 FROM THE TWO HOLY SANCTUARIES

except for three things: an ongoing charity (*ṣadaqa jāriyya*), knowledge from which people benefit, or a pious son that supplicates on his behalf.”¹⁴ Is it not obvious that Prophets benefit from all three exceptions?

Furthermore, even the general meaning of this ḥadīth is entirely inapplicable to Prophets, since Prophets pray, shower, and perform pilgrimage even after death, in addition to which our Prophet, upon him blessings and peace, is fully cognizant of the state of his Community, as illustrated by the following reports:

- a) “The Prophets are alive in their grave, praying.”¹⁵ Imām al-Suyūṭī said in *Anbā’ al-Adbkiyā’ bi-Hayāt al-Anbiyā’* (§5) in his *Hāwī lil-Fatāwī*: “*The life of the Prophet ﷺ in his grave and that of the rest of the Prophets is known to us as definitive knowledge (‘ilman qat’iyyan).*” This ruling is confirmed as a point of Consensus by Ibn Ḥazm in the *Muḥallā*, Ibn al-Qayyim in *al-Rūḥ*, and al-Sakhāwī in *al-Qawl al-Badī* and means that whoever denies it commits *kufṛ*.
- b) “My life is an immense good for you: you bring up new matters and new matters are brought up for you. My death, also, is an immense good for you: your actions will be shown to me; if I see goodness I shall praise Allāh and if I see evil I shall ask forgiveness of Him for you.”¹⁶
- c) “Whoever invokes upon me on the day of Jumu’a and the night before Jumu’a one hundred invocations [of blessings], one hundred of his needs shall be fulfilled—seventy of the needs of the hereafter and thirty of the needs of this world. Allāh Most High has put an angel in charge of this. He brings it all into my grave the way gifts are brought in to you. *Truly, my knowledge after my death is as my knowledge in life (inna ‘ilmī ba’dā mawtī ka-‘ilmī fīl-ḥayāt).*”¹⁷
- d) “I passed, on my Night Journey, by Mūsā at the red dune as he was standing in prayer in his grave.”¹⁸
- e) “You could have seen me in the assembly of the Prophets. There was Mūsā, upon him peace, standing in prayer, a tall man with curly hair who resembles the tribesmen of Shanū’a [in Yemen]. There was ‘Īsā ibn Maryam, upon him and his mother peace, standing in prayer; closest to

him in resemblance is ‘Urwa ibn Mas‘ūd al-Thaqafī. There was Ibrāhīm, upon him peace, standing in prayer. The closest of people in resemblance to him is your Companion”—meaning himself. “Then it was time for prayer, so I led them in prayer.”¹⁹

- f) “I can see before me (*ka’annī anzuru ilā*) Mūsā, upon him peace, descending from high ground, shouting with power unto Allāh with his *talbiya*... I can see Yūnus ibn Mattā, upon him peace, riding a red she-camel and wearing a woolen cloak, clutching the halter of his camel and shouting the *talbiya*.”²⁰
- g) The Prophet saw ‘Īsā, upon both of them blessings and peace, as “having the most beautiful hair you could have seen, wavy, shoulder-length and dripping with water, resting his hands on the shoulders of two men, circumambulating the House.”²¹

3. Their claim that to call out “O So-and-so!” to those who left this earthly life constitutes polytheism is refuted by the following evidence:

- a) The Prophet ﷺ taught a blind man the following supplication: “O Allāh, I am asking You and turning to You with Your Prophet Muḥammad, the Prophet of mercy. O Muḥammad (*yā Muḥammad*)! I am turning with you to my Lord regarding my present need [another version has: “I am asking my Lord with your intercession concerning the return of my sight”] so that He will fulfill my need. O Allāh! Allow him to intercede (with You) for me.”²² This supplication was later taught by the Companion ‘Uthmān ibn Ḥunayf to a man who was seeking the ‘Uthmān ibn ‘Affān’s help in a certain matter, after the Prophet’s death.²³
- b) The Prophet ‘Īsā ibn Maryam—upon our Prophet and upon him the blessings and peace of Allāh—shall visit the grave of the Prophet ﷺ and call out to him: “*Yā Muḥammad!*” and the latter shall answer him.²⁴
- c) Ibn al-Jawzī narrates from the ḥadīth Master Abū Bakr al-Minqarī that the latter said: “I was with [the ḥadīth Master Abū al-Qāsim] al-Ṭabarānī (260–360) and Abū al-Shaykh [the ḥadīth Master ‘Abd Allāh ibn Muḥammad ibn Ja‘far ibn Ḥayyān al-Aṣbahānī (274–369)] in the Prophet’s Mosque, in some difficulty. We became very hungry. That day and the next we did not eat. When it was time for *‘ishā*, I came to the Prophet’s grave and said: ‘Messenger of Allāh, we are hungry, we are

36 FROM THE TWO HOLY SANCTUARIES

hungry! (*yā rasūllallāh al-jū' al-jū'*).” Then I left. Abū al-Shaykh said to me: ‘Sit down. Either there will be food for us, or death.’ I slept and Abū al-Shaykh slept. Al-Ṭabarānī stayed awake, researching something. Then a ‘Alawī (descendant of ‘Alī, Allāh be well-pleased with him) came knocking at the door with two boys, each one carrying a palm-leaf basket filled with food. We sat up and ate. We thought that the children would take back the remainder but they left everything behind. When we finished, the ‘Alawī said: ‘O people, did you complain to the Prophet? I saw him in my sleep ordering me to bring you food.’”²⁵

According to those who claim that to call out “O So-and-so!” to those who left this earthly life constitutes polytheism, the Companions, the Prophet ‘Īsā ibn Maryam, upon him and his mother peace, and the Imāms of ḥadīth cited in the above reports are all—our refuge is in Allāh—guilty of Greater *Shirk*!

4. The recitation of al-Fātiha and any other part of the Glorious Qur’an for the benefit of the dead at their gravesite is accepted and validated by the near-totality of the scholars. It is unacceptable for anyone to declare it prohibited. Even if a mere handful of scholars had declared it permissible, it would still be unacceptable for anyone to declare it categorically prohibited, for the latter step requires consensus. Only those who follow lusts and innovations dare forbid the permissible in defiance of the principle of *Ahl al-Sunna* whereby *only what is agreed upon as impermissible may be prohibited*. “Scholars only condemn that which musters unanimous consensus; as for what does not muster unanimous consensus, there is no [permission to] condemn.”²⁶ Furthermore, the prohibition is reminiscent of the Mu’tazili position whereby nothing we do can benefit the dead.

As for the evidence that the *jumbūr* consider recitation of the Qur’ān at gravesites permissible:

- a) Ibn ‘Abbās said: “It is part of the Sunna to recite the Fātiḥa over the dead.”²⁷ Abū Umāma al-Bāhilī said the same.²⁸ These reports confirm

the ḥadīth of Umm Sharīk: “The Prophet, upon him blessings and peace, ordered us to recite the Fātiḥa over the dead.”²⁹ In neither of these authentic narrations is there any restriction that this should be limited to the funeral prayer. Whoever forbids such recitation outside the funeral prayer has to provide an explicit proof to that effect and show that it cancels the generality of these and other narrations.

- b) The above is further confirmed by the report that al-‘Alā’ ibn al-Lajlāj said to his children: “When you bury me, say as you place me in the side-opening (*laḥḍ*) of the grave: *Bismillāh wa-‘alā millati rasūlillāh*—In the name of Allāh and according to the way of the Messenger of Allāh. Then flatten the earth over me and read at the head of my grave the beginning of Sūrat al-Baqara and its end, for I have seen that Ibn ‘Umar liked it.”³⁰ Abū Bakr al-Khallāl (d. 311) relates the above with the following wording: “flatten the earth over me then read at the head of my grave the Opening of the Book, the beginning of Sūrat al-Baqara, and its end, for I have heard Ibn ‘Umar instruct it thus.”³¹ Ibn Qayyim al-Jawziyya cites it from Khallāl’s narration in *al-Jāmi’* but without mention of the Fātiḥa.³² Al-Shawkānī comments: “Al-Nawawī declared its chain fair, and even if it is only Ibn ‘Umar’s saying, such as this is not uttered on the basis of mere opinion. It is possible that because of what he learned of the benefit of such recitation generally speaking, he then deemed it desirable that it be read over the grave due to its merit, in the hope that the deceased benefit from its recitation.”³³
- c) ‘Alī ibn Mūsā al-Ḥaddād said: “I was once with Aḥmad ibn Ḥanbal at a funeral in the company of Muḥammad ibn Qudāma al-Jawharī. After the dead was interred, a blind man came up and recited [from the Qur’ān] beside the grave. ‘So-and-so,’ Aḥmad said to him, ‘Recitation at the graveside is an innovation (*bid’a*)!’ When we left the cemetery Muḥammad ibn Qudāma asked Aḥmad, ‘Abū ‘Abd Allāh, what is your opinion of Mubashshir ibn Ismā’īl al-Ḥalabī?’ ‘A sound authority,’ he said, ‘have you written anything from him?’ . . . ‘Yes,’ he replied. ‘Mubashshir ibn Ismā’īl related to me from his father, from Abū al-Raḥmān ibn al-‘Alā’ ibn al-Lajlāj, from his father, that he had requested that upon his death the opening and closing verses of Sūrat

38 FROM THE TWO HOLY SANCTUARIES

al-Baqara should be recited over his grave. He said: I heard Ibn 'Umar requesting that this be done.' Thereupon Aḥmad said to him, 'Return to the man and bid him recite'."³⁴

- d) Al-Khallāl narrated from Abū 'Alī al-Ḥasan ibn al-Haytham al-Bazzār whom he named "our most trustworthy shaykh": "I saw Aḥmad ibn Ḥanbal pray behind a blind man who was reciting Qur'ān over the graves."³⁵
- e) Ya'qūb ibn al-Sayyid 'Alī al-Ḥanafī said: "[One visiting the graves] should read Sūrat Ya Sīn or whatever is easy for him to recite from Qur'ān. Know that Abū Ḥanīfa, Allāh have mercy upon him, considered it blameworthy (*makrūb*) to recite Qur'ān at the cemetery, but not Muḥammad, may Allāh have mercy upon him."³⁶ Qāḍī Khān al-Ḥanafī said in his *Fatāwā*: "Whoever recites from the Qur'ān over the graves: if he intends thereby that the familiarity of the sound of the Qur'ān reach them, then let him recite. If he did not intend that, then Allāh hears the Qur'ān wherever you recite it."³⁷
- f) Al-Za'farānī said: "I asked al-Shāfi'ī about reciting Qur'ān at the grave-side and he said: *lā ba'sa bihi*—There is no harm in it."³⁸
- g) Ishāq ibn Rāhūyah said: "There is no harm in reciting the Qur'ān in cemeteries."³⁹ Imām Aḥmad said the same.⁴⁰
- h) Al-Nawawī said: "Whoever visits a grave, let him greet its dweller, recite some Qur'ān, and make an invocation for the deceased."⁴¹ He also said in *al-Majmū'*: "It is desirable (*yustaḥabb*) that one who is visiting the graves recite from the Qur'ān what is easy for him to recite, after which, that he invoke Allāh on their behalf. Al-Shāfi'ī stipulated it and his companions all agreed with him." In another place he says: "If they conclude the recitation of the Qur'ān over the grave it is better."⁴² Al-Nawawī also said in *Sharḥ Ṣaḥīḥ Muslim*: "The scholars have declared desirable—*mustaḥabb*—the recitation of the Qur'ān over the grave."⁴³
- i) Al-Qurṭubī said: "As for reciting over the grave, then our companions (*i.e.* Mālikīs) are categorical that it is lawful, and others say the same."⁴⁴
- j) Al-Jazūī—the author of *al-Fiqh 'alā al-Madhāhib al-Arba'a*—said: "Someone who visits the grave must engage in *du'a* and supplication. He must reflect upon those who died and he must recite Qur'ān for the dead, as the more correct view is that it benefits the dead."⁴⁵

5. The *Salaf* are our best exemplars in understanding the fundamentals of the Religion, and it is a well-established principle of the authorities in ḥadīth and *fiqh* among the pious *Salaf* that *differences in the Community are a mercy* (*ikhtilāf al-Umma raḥma*), as stated by al-Shāṭibī.⁴⁶ This is illustrated by the following narrations:

- a) Imām al-Qāsim ibn Muḥammad ibn Abī Bakr al-Ṣiddīq said: “The differences among the Companions of Muḥammad are a mercy for the servants of Allāh.”⁴⁷
- b) Imām Mālik said the same.⁴⁸
- c) ‘Umar ibn ‘Abd al-‘Azīz used to say: “I would dislike it if the Companions of Muḥammad ﷺ did not differ among them, because had they not differed there would be no leeway (for us).”⁴⁹
- d) Similarly Abū Yazīd al-Bisṭāmī said: “I strove in intense effort (*mujāhada*) for thirty years and did not find anything more difficult than knowledge and its pursuit. Were it not for the differences of the Ulema, I would have remained stalled. The differences of the Ulema are a mercy except in the absoluteness of monotheism.”⁵⁰
- e) Al-Layth ibn Sa’d said: “The people of knowledge are the people of flexibility (*tawṣi’a*). Those who give *fatwas* never cease to differ, and so this one permits something while that one forbids it, without one finding fault with the other when he knows of his position.”⁵¹ Al-Khaṭīb related something similar from Sufyān ibn ‘Uyayna in *al-Faṭḥ wal-Mutaḥaqqiq*.
- f) According to the Ḥanbalī authorities Ibn ‘Aqīl, Abū Bakr al-Dīnawārī, and Ibn Taymiyya, *Imām Aḥmad*—just like Mālik—considered every *Madhhab* correct and abhorred that a *Faṭḥ* insist people follow his even if he considered them wrong and even if the truth is one in any given matter.⁵² To his student Ishāq ibn Bahlūl al-Anbārī who had compiled a book on juridical differences which he had named “The Core of Divergence” (*Lubāb al-Ikhtilāf*) Imām Aḥmad said, “Name it, ‘The Book of Leeway’ (*Kitāb al-Sa’a*) and not the book of divergence.”⁵³

The above principle is referred to in Ibn Taymiyya’s words: “The Consensus of the Imāms [of *fiqh*] on a question is a definitive proof, and

40 FROM THE TWO HOLY SANCTUARIES

their divergence of opinion is a vast mercy.”⁵⁴ “The differences among the wise scholars of knowledge was made a mercy and a leeway for the Community.”⁵⁵ He followed in this nothing other than his teacher Ibn Qudāma’s precept in the closing of his *Lam’at al-I’tiqād al-Hādī ilā Sabīl al-Rashād* (“The Spark of the Belief that Leads to the Paths of Uprightness”):

As for affiliation to an Imām in the branches of the Religion such as the four Schools, such affiliation is never a bad thing. The differences in the branches is a mercy. Those that differ in them are thanked and congratulated in addition to being rewarded for their effort. *Their divergence is a vast mercy and their agreement is a decisive argument (ikhtilāfuhum raḥmatun wāsi’a wa-ittifāqubum ḥujjatun qāṭi’a).*

I cited this and some of the above texts to the imām of one of the local mosques in Makka, and he denied their validity! To Allāh is our return, and “*Allāh guides to His light whomever He wishes*” (24:35), and whatever Allāh withholds, none can bring it forth.

The *Salaf* warned us of this in the following sayings:

- g) Qatāda (d. 117) said: “Whoever does not know the juristic differences, his nose has not smelled the scent of *Fiqh*.”⁵⁶
- h) Sa’īd ibn Abī ‘Urūba (d. 159) said: “Whoever did not hear the juristic differences, do not consider him knowledgeable.”⁵⁷
- i) Qabīṣa (d. 215) said: “He shall never prosper who does not know the differences of the Folk [*i.e.* the Scholars].”⁵⁸

The view that differences are not a mercy is principally a Ṣāḥirī-Mu’tazilī trend. In *al-Iḥkām fī Uṣūl al-Aḥkām* Ibn Ḥazm states: “The saying ‘Difference of opinion in [the] Community is a mercy’ is the most perverse saying possible, because if difference were a mercy, agreement would be from [Divine] anger, and it is impossible for a Muslim to say this, because there can only be either agreement, or difference, and there can only be either mercy, or anger.”⁵⁹ The only ones to follow this

strange reasoning in our time were Nāṣir al-Albānī (d. 1421) and the *Mujtabid* Shaykh Aḥmad al-Ghumārī (1320–1380) who cite the verse “*If it had been from other than Allāh they would have found therein much discrepancy*” (4:82) in order to prove that differences can never be a mercy in any case but are always a curse!⁶⁰ Their point is directed entirely against anyone and everyone who follows a *madhhab* or a position different from their own and is the essence of rigid intolerance. Al-Khaṭṭābī related the same objection from al-Jāḥiẓ the Mu‘tazilī and al-Asfahānī the author of *al-Aghbānī* as cited by Imām al-Nawawī who takes apart their aberrant logic in his commentary on *Ṣaḥīḥ Muslim*:

If something is a mercy, it is not necessary for its opposite to be the opposite of mercy. No one makes this binding and no one even says this, except an ignoramus or one who affects ignorance. Allāh Most High said: “*And of His mercy He has made night for you so that you would rest in it*” (28:73), naming night a mercy: it does not necessarily ensue from this that the day is a punishment.⁶¹

Similarly al-Munāwī said:

If you claim that all this evidence [to the differences in the Community being a mercy] does not agree with the prohibition of Allāh Most High against disagreement in His saying “*And hold fast, all of you together, to the rope of Allāh, and do not separate*” (3:103) “*and be not as those who separated and disputed after the clear proofs had come to them*” (3:105), I say: This is a contrivance that showed up on the part of some of those who have sickness in their heart. They were refuted by a vast number of Scholars, among them Ibn al-‘Arabī and others, to the effect that Allāh Most High only blamed repeated disputation against the Messengers and in opposition to them. This is indicated by the Prophetic report: “The only thing that destroyed those before you is their repeated disputation against their Prophets.”⁶²

6. As for their claim that collective *takbīr* is an innovation, it is without basis whatsoever and shows that they invent for themselves principles

42 FROM THE TWO HOLY SANCTUARIES

whereby they declare licit and illicit whatever their whims dictate to them. They should not be followed in this. The Prophet ﷺ said that the Christians used to worship their religious leaders by obeying them in whatever they invented for them. He ﷺ is also reported to say: "My Community shall split into seventy-odd branches, the worst of them shall be a people that evaluate matters according to their opinions, declaring the illicit licit and declaring the licit illicit."⁶³ As for the People of the Prophetic Sunna and the Congregation of the Companions, they follow only the agreed-upon sources of the Religion, which are *Qur'ān*, *Sunna*, *Ijmā'* or Consensus, and *Qiyās* or Qualified Legal Analogy. In this question, there are abundant proofs adduced from the first two sources to the effect that collective supplication and collective *dhikr* are permissible and indeed desirable, whether after prayer or at any other time. Among the many proofs to that effect:

- a) Allāh Most High said: "*O you who believe! Celebrate the praises of Allāh, and do so often; and glorify Him morning and evening*" (33:41–42). Allāh addressed a plural audience in this verse, and He did not restrict modality to individual celebration.
- b) Allāh said, as narrated by the Prophet ﷺ: "I am as My servant thinks of Me, and I am with him when he remembers Me. If he mentions Me within himself I mention him within Myself. If he mentions Me in a gathering, I mention him in a better gathering."⁶⁴ The Prophet ﷺ did not specify: "If he mentions Me in a gathering but not together with others."
- c) Ibn 'Abbās said: "We would know that they had finished praying with the Prophet, upon him blessings and peace, by the sound of *dhikr*."⁶⁵ The modality of this *dhikr* is left unspecified other than the fact that it consists in *tasbīḥ*, *taḥmūd*, *takbīr* etc. Whoever claims that it was never done collectively and in unison, let him produce a proof.
- d) The Prophet ﷺ said that Allāh has angels roaming the roads to find the people of *dhikr*, and when they find such a group of people (*qawm*), they call each other and encompass them in layers until the first heaven. Allāh asks His angels—although He knows already but asks in order to assure it and make it understandable for us: "What are My servants saying?"

(He did not say “servant,” but *‘ibādī*, “servants” in the plural.) The angels say: “They are praising You (*tasbīḥ*) and magnifying Your Name (*takbīr*) and glorifying You (*taḥmīd*), and giving You the best Attributes (*tamjīd*). Etc.”⁶⁶ It is a must to be in a group to get the rewards specified in this ḥadīth, and it is a must to be making *dhikr* as part of that group. Nowhere does this narration specify that such *dhikr* must display disharmony and uncoordination between one person’s voice and another’s. On the contrary, Imām al-Ḥabīb Mashhūr al-Ḥaddād explained that such *dhikr* must be done in unison:

This hadith indicates what merit lies in gathering for *dhikr*, and in everyone present doing it aloud and in unison, because of the phrases: “They are invoking You” in the plural, and “They are the people who sit,” meaning those who assemble for remembrance and do it in unison, something which can only be done aloud, since someone whose *dhikr* is silent has no need to seek out a session in someone else’s company.

This is further indicated by the ḥadīth *qudsī* which runs: “Allāh says: I am to My servant as he expects of Me, I am with him when he remembers Me. If he remembers Me in his heart, I remember him to Myself, and if he remembers Me in an assembly, I mention him in an assembly better than his . . .” Thus, silent *dhikr* is differentiated from *dhikr* said aloud by His saying: “remembers Me within himself,” meaning: “silently,” and “in an assembly,” meaning “aloud.”

Dhikr in a gathering can only be done aloud and in unison. The above ḥadīth thus constitutes proof that *dhikr* done aloud in a gathering is an exalted kind of *dhikr* which is mentioned at the Highest Assembly (*al-mala’ al-a’lā*) by our Majestic Lord and the angels who are near to Him, “who extol Him night and day, and never tire” (21:20).

The affinity is clearly evident between those who do *dhikr* in the transcendent world, who have been created with an inherently obedient and remembering nature, namely the angels, and those who do *dhikr* in the dense world, whose natures contain lassitude and distraction, namely, human beings. The reward of the latter for their *dhikr* is that they be elevated to a rank similar to that of the Highest Assembly, which is a sufficient honor and favor for anyone.⁶⁷

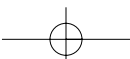
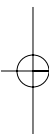
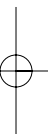
44 FROM THE TWO HOLY SANCTUARIES

I heard our teacher Shaykh Adīb Kallās say in his Damascus home upon one of his returns from *Hajj* that as he was making *wuḍūʾ* at Muzdalifa and wiped his neck, one of those in charge of spying on the Muslims cried out: “*Yā Shaykh! Yā Hājj! Ittaqillāh! Hādibā bid’a!*” Shaykh Adīb said he replied to him: “My good brother, it is clear to me that you all who say such a thing are terminally devoid of *fiqh* (*lā ghawṭha lakum fīl-fiqh*). I reject your understanding and follow that of Imām Abū Ḥanīfa, whose School showed the evidence that wiping the neck in *wuḍūʾ* is meritorious and desirable. And I advise you to reflect upon the saying of Allāh Most High, *‘And speak not, concerning that which your own tongues qualify (as clean or unclean), the falsehood: “This is lawful, and this is forbidden,” so that you invent a lie against Allāh. Lo! those who invent a lie against Allāh will not succeed!’* (16:116).”

And Allāh knows best. The evidence mentioned above is less than that which was left out for the sake of brevity. It would have been better if the Religious authorities in the Two Sanctuaries focused on teaching people the requisites of the *Hajj* or mounted a worldwide anti-smoking campaign instead of a propaganda of ill-conceived suspicions of *shirk* and disrespect against the Muslims of the world and the established schools of Islām. Shaykh Ḥasanayn Makhḥluf said in his *Fatāwā*: “Allāh Most High has preserved the Community, through the secret of the Prophet’s presence, from misguidance, confusion, and disagreement, and He has guided the people through the Prophet ﷺ to the manifest truth. Even ~~a~~fter Allāh took back the Prophet ﷺ our connection to the latter’s goodness continues uncut and the extension of his goodness endures, towering over us.”⁶⁸ Those who deny this reality are only cutting themselves off from its immense benefits. “*Our Lord! Cause not our hearts to stray after You have guided us, and bestow upon us mercy from Your Presence. Lo! You, only You are the Bestower*” (3:8). May Allāh send blessings and peace upon our master Muḥammad and upon all his Family and Companions. Praise belongs to Allāh, the Lord of the worlds.



APPENDIX I



RAISED GRAVES AND THE TOMBOCLASTS: DOES ISLĀM CONDEMN THE BUILDING OF TOMBS OR THE PRESERVATION OF HISTORICAL VESTIGES?

“I truly do not know if the Islamic World ever concurred in its indignation over a single matter in its entire history the way it does today over what is being perpetrated by the brethren who are in charge of the Kingdom [of Saudi Arabia] and by its scholars in the evisceration of Makka and Madīna and their vicinities of all the historical remnants connected with the life of the Messenger of Allāh ﷺ both as a private person and as a Prophet, and, subsequently, their perpetrating deeds that violate Islamic Law and violate the method which the pious Predecessors used to follow.”

Muḥammad Saʿīd al-Būṭī.¹

VESTIGES

“Do not raze the vestiges of the past for they are the adornment of Madīna” (*lā tabdimū al-āṭāma fa-innabā zīnatu al-Madīna*), said the Prophet ﷺ.²

THE APARTMENTS OF THE HOLY PROPHET (MADĪNA)

When the rooms of the Holy Prophet ﷺ were destroyed by al-Walīd ibn ‘Abd al-Malik to make room for the enlargement of his Mosque, the entire population of Madīna wept and Sa‘īd ibn al-Musayyab said: “By Allāh! I wish they had left them exactly as they were for the youngsters of Madīna and the visitors from afar to see the little with which the Messenger of Allāh ﷺ was content in his life and to encourage people to do without material luxuries and mutual rivalry.”³

THE HALLOWED HOUSE WHERE THE PROPHET WAS BORN (MAKKA)

In his book *Akbbār Makka wa-Mā Jā’a fihā min al-Āthār* (Makka: Maṭābī’ Dār al-Thaqāfa, 1965, 2:160) the 3rd-century historian of the Mother of Cities, Abū al-Walīd al-Azraqī, mentions as one of the many places in Makka in which the performance of *Ṣalāt* is desirable the house where the Prophet ﷺ was born (*mawlid al-Nabī*). The noble house where the Holy Prophet ﷺ was born (located in what became known as Sūq al-Layl, Shu‘ab Banī ‘Āmir, Shu‘ab ‘Alī, or Shu‘ab al-Mawlid, present-day Qashshāshiyya Street in Makka), belonged to his father ‘Abd Allāh by inheritance from his father ‘Abd al-Muṭṭalib, then passed on to the Prophet ﷺ himself. It is said that the Prophet ﷺ passed it on to his cousin ‘Aqīl ibn Abī Ṭālib in whose hand it remained even after the conquest of Makka. ‘Aqīl’s son sold it to Muḥammad ibn Yūsuf the brother of al-Ḥajjāj. He expanded it and the house became known as al-Bayḍā’ and Dār Ibn Yūsuf. When al-Khayzarān—the mother of the caliphs Mūsā al-Hādī and Hārūn al-Rashīd—performed pilgrimage, she brought out Ibn Yūsuf from the house and turned it into a mosque, after which the house became known as Zuqāq al-Mawlid.⁴

The Qur’ānic scholar al-Naqqāsh (266–351) mentions this Birthplace Mosque as a place where *du‘ā’* by noon on Yawm al-Ithnayn (Mondays) is answered.⁵

Ibn Jubayr (540–614) in his *Rihla* (“Travels” p. 114–115) states:

This blessed place [the Birthplace Mosque of the Prophet] is opened, and all men enter it to derive blessing from it (*mutabarrikin bih*) on every Monday of the month of Rabīʿ al-Awwal, for on that day and in that month was born the Prophet ﷺ.

The 7th-century historians Abū al-ʿAbbās al-ʿAzafī and his son Abū al-Qāsim al-ʿAzafī wrote in their unpublished *Kitab al-Durr al-Munazzam*:

Pious pilgrims and prominent travelers testified that, on the day of the *mawlid* in Mecca, no activities are undertaken, and nothing is sold or bought, except by the people who are busy visiting his noble birthplace ﷺ and rush to it. On this day the Kaʿba is opened and visited.

The famous eighth-century historian Ibn Baṭṭūṭa relates in his *Rihla* (I:309 and I:347), that on every Jumuʿa after the *Ṣalāt* and also on the birthday of the Prophet, the door of the Kaʿba is opened by the head of the Banū Shayba—the doorkeepers of the Kaʿba—while on the *Mawlid*, the [Sharīf] Shāfiʿī head judge of Makka Najm al-Dīn Muḥammad ibn al-Imām Muḥyī al-Dīn al-Ṭabarī distributes food to the descendants of the Prophet ﷺ and to all the other people of Makka.

The house is described in full by the ninth-century historian Taqī al-Dīn al-Fāsī in his book *Shifāʾ al-Gharām bi-Akbbār al-Balad al-Ḥarām* (I:270).

The following description consolidates eyewitness accounts by three 10th-century authorities: the historian Ibn Zahrā al-Ḥanafī from his *Jāmiʿ al-Laṭīf fī Faṣli Makkata wa-Ahliha* (p. 326); Imām Ibn Ḥajar al-Haytamī from his book *al-Mawlid al-Sharīf al-Muʿazzam*; and the historian al-Nahrawālī from *al-Iʿlām bi-Aʿlām Bayt Allāh al-Ḥarām* (p. 205):

Each year on the twelfth of Rabīʿ al-Awwal, after *Ṣalāt al-Maghrib*, the four qāḍīs of Makka (representing the Four Schools) and large groups of people including the jurists and notables of Makka, Shaykhs, *zāwiya*

50 FROM THE TWO HOLY SANCTUARIES

teachers and students, magistrates, and scholars leave the Mosque and set out collectively for a visit to the birthplace of the Prophet, upon him blessings and peace, shouting out *dhikr* and *tablīl* (*LĀ ILĀHA ILLALLĀH*). The houses on the route are illuminated with numerous lanterns and large candles, and a great many people are out and about. They all wear special clothes and they take their children with them. Having reached the birthplace, inside a special sermon for the occasion of the birthday of the Prophet ﷺ is delivered, mentioning the miracles (*karāmāt*) that took place on that occasion. Hereafter the *du'ā'* for the [Ottoman] Sultan, the Emir of Makka, and the Shāfi'ī [head] qāḍī is performed and all pray humbly. Shortly before the *Ṣalāt al-'Ishā'*, the whole party returns from the birthplace of the Prophet, upon him blessings and peace, to the Great Mosque, which is almost overcrowded, and all sit down in rows at the foot of the Maqām Ibrāhīm. In the mosque, a preacher first mentions the *taḥmīd* (*AL-ḤAMDULILLĀH*) and *tablīl*. Once again the *du'ā'* for the Sultan, the Emir, and the Shāfi'ī qāḍī is performed. After this the call for *Ṣalāt al-'Ishā'* is raised. After *Ṣalāt* the crowd breaks up.

A similar description is given by al-Diyārbakrī (d. 960) in his great *Sīra* entitled *Ta'riḫ al-Khamīs fī Akbbāri Anfasi Naḥīs*.

Shaykh al-Islām Ibn Ḥajar al-Haytamī al-Makkī (909–974) in the beginning of his commentary on al-Būṣīrī's *Hamziyya* mentions “the present well-known mosque that was the house where the Prophet ﷺ was born.”

Muḥammad Labīb al-Battānūnī in the year 1327/1909 in his book *al-Riḥlat al-Ḥijāziyya* (p. 52) described the house in similar detail as others before him and the fact that “al-Khayzarān turned it into a mosque and it remains thus to our present day.”

Knowledge and upkeep of the hallowed birthplace of the Prophet ﷺ is mass-transmitted. From Abbasid times the Muslims upheld the Birthplace Mosque for centuries, each king and prince of Egypt, Yemen, Syria, and the Ottoman Sultans buttressing it and lavishing upon it gifts and precious ornaments from East and West until the Ḥijāz was overrun by ignorant, irreligious, criminal zealots, at which time the Mosque was destroyed and its endowments dispersed.

Years later, King ‘Abd al-‘Azīz ibn Sa‘ūd gave the vacant land to the *Amīn al-‘Āsima* at that time, Shaykh ‘Abbās ibn Yūsuf al-Qaṭṭān who built upon it the library known as Maktabat Makkat al-Mukarrama that is still standing at the time these lines are written, Jumādā al-Awwal 1426/June 2005. He died the same year (1370), exactly fifty-six years ago.⁶

Sayyid Yūsuf al-Rifā‘ī wrote in his landmark 1999 “Advice to Our Brethren the Scholars of Najd”:

You tried and continue to try—as if it were your goal in life—to destroy the last remnant of the historical vestiges of the Messenger of Allāh ﷺ namely the noble place where he was born. This house was razed then changed into a cattle market, then some pious people used ruse to transform it into a library which became “Maktabat Makkat al-Mukarrama.” You began to pry at that place with evil stares and vengeful threats, trying to entrap it with the official departments. You openly requested that it be destroyed and have shown hostility to the authorities, pressing them hard to effect such destruction after *the decision taken to that effect by the organization of your major scholars a few years ago*. I have an explicit taped recording of this decision. But the Custodian of the Two Sanctuaries, King Fahd—the prudent and wise man who is aware of next-worldly consequences—ignored your request and froze it indefinitely. Alas, for shame! Such disrespect and disloyalty against this noble Prophet ﷺ by whom Allah Most High brought us out and yourselves and your ancestors into Light! What shame in his presence the Day we come to drink from his blessed Basin! *Alas, woe and misery for a Sect that hates its Prophet whether in word or in deed, holding him in contempt and trying its best to eradicate his traces!*⁷

A TREE UNDER WHICH THE PROPHET HAD PRAYED

The narrator of the ḥadīth cited above, “Do not raze the vestiges of the past for they are the adornment of Madīna,” our liege-lord Ibn ‘Umar, Allāh be well-pleased with him and his father, was known for his scrupulous preservation of the vestiges of the Prophet ﷺ. He used to water a certain tree under which the Prophet ﷺ had prayed so that it would not die.⁸

THE ALLEGED CUTTING DOWN OF THE TREE OF BAY'Ā

As for the narration that our liege-lord 'Umar cut down a tree claimed to be that under which the *bay'ā* of the Prophet ﷺ took place lest it be venerated after the fashion of Jāhiliyya,⁹ the fact that this tree was not the actual tree of the *bay'ā* is illustrated by the following evidence:¹⁰

1. The tree of the *bay'ā* was not known to the Companions as narrated from Ibn al-Musayyab in al-Bukhārī and Muslim.
2. Ibn al-Musayyab narrated from his father—one of the Companions: “We tried to find it more than once and could not.” Al-Hākim cited it after stating that it was said the tree had been taken away by a flood.¹¹
3. Not even its exact location was known, as narrated from 'Abd Allāh ibn 'Umar in al-Bukhārī's *Ṣaḥīḥ*.
4. Ibn Sa'd narrated from the centenarian superlative historian Abū al-Ḥasan 'Alī ibn Muḥammad al-Madā'īnī,¹² from Juwayriyya ibn Asmā', from Nāfi': “A group of the Companions of the Messenger of Allāh ﷺ went out years after that [the *bay'ā*] but none of them was able to pinpoint the tree and they differed over it. Ibn 'Umar said: ‘It [the tree] was a mercy from Allāh.’”¹³
5. As we just mentioned, Ibn 'Umar used to water a certain tree under which the Prophet ﷺ had prayed so that it would not die. If the tree-cutting related from his father were true of the actual tree of the *bay'ā*, he would have desisted from such a concern.

And Allāh Most High knows best.

TOMBS

When the late pious King Fayṣal of Saudia Arabia heard that the infamous Nāṣir Albānī, at the time a lecturer in Ḥadīth at the University of Madīna, had advocated the destruction of the dome built over the grave of the Prophet ﷺ he banished him from Saudi Arabia on the spot and replaced him with our teacher Dr. Nūr al-Dīn 'Itr.¹⁴

It is evident that the claim that “Islam condemns building edifices over graves for whatever reasons” is false since Islām has condoned the

edifices over the graves of the Prophet ﷺ his Companions, Allāh be well-pleased with them, and the pious Ulema since the early centuries. Was Islām so weak back then as to be unable to stop the edifices being built, as it is weak today and incapable of stopping the destructive hand of those at work in the Hijāz, destroying those very grave sites? What is condemned is to build such structures for worldly considerations such as pride, luxury, or imitation of non-Muslims.

The topic of tombs is present in the Qurʾān. A verse from Sūrat al-Kahf is in fact adduced by some to illustrate the permissibility of tombs: *“When the people of the city disputed of their case among themselves, they said: Build over them a building; their Lord knows best concerning them. Those who won their point said: We verily shall build a place of worship over them”* (18:21). Hence, those who say “Islām condemns” when in fact the reverse is true, silence themselves through lack of proof. Their lack of authority should definitely be exposed as uninformed and unprincipled.

The reply to the claim of a close relationship “between grave exaltation and rearing the causes that lead to associating other Allāhs—no matter how minor and in whatever form—with Allah Almighty” is that this is gibberish by and for unthinking minds. *“And speak not, concerning that which your own tongues qualify (as clean or unclean), the falsehood: ‘This is lawful, and this is forbidden,’ so that you invent a lie against Allāh. Lo! those who invent a lie against Allāh will not succeed!”* (16:116).

As for the supposed “genuine religious leaders” (to quote the “Salafis”) who oppose the Ulema of the Umma in every day and age, this is the wont of the people of misguided innovation in every day and age. They all claimed they were genuine although they were and are misguided. Success is from Allāh alone.

AS FOR THE PROOFS AND FATĀWĀ OF THE ULEMA ON THE ISSUE OF TOMBS:

The first Companion buried in the blessed cemetery of Madīna, al-Baqīʿ, was ʿUthmān ibn Mazʿūn, Allāh be well-pleased with him, the milk-brother of the Prophet ﷺ. The latter placed a large boulder on top

54 FROM THE TWO HOLY SANCTUARIES

of his grave to mark it, saying: "By this I shall know where the grave of my brother 'Uthmān is and add to him my relatives."¹⁵ The complete report states that the Prophet ﷺ had asked a man to place a rock on top of Ibn Maz'ūn's grave; when he was unable to move it, the Prophet ﷺ rolled up his sleeves and helped him and the whiteness of his arms was visible. This shows the rock was boulder-like in size. Ibn Maz'ūn was the first of the *Muhājirūn* buried in Baqī' al-Gharqad. Ibrāhīm, the Prophet's son, was buried next to him.

A stronger proof of mass-transmitted force is the universal practice of the Umma from the earliest centuries in building up tombs over the graves of those celebrated for their piety so that they would find them easily during their visitation, as ordered by the Prophet ﷺ: "Visit the graves."¹⁶ Our liege-lord Ja'far al-Ṣādiq narrated with his chain from al-Ḥasan ibn 'Alī that Fāṭima the daughter of our Prophet ﷺ used to visit the grave of her uncle Ḥamza ibn 'Abd al-Muṭṭalib every Jumu'a¹⁷ and she used to pray and weep there.¹⁸ Another version adds that she had marked the grave with a rock in order to recognize it.¹⁹ Another version states that she used to tend the grave and repair any damage it had incurred.²⁰

Imām al-Shawkānī in his *Nayl al-Awṭār* admitted that the pious *Salaf* built up the graves high, adding that it was *ḥarām* to build them up high on the grounds of the ḥadīth of our liege-lord 'Alī whereby the Prophet ﷺ ordered that every elevated grave be destroyed.²¹ Al-Shawkānī then said that the fact that the *Salaf* and *Khalaf* built them up high was no proof that it was not *ḥarām*, and al-'Azīm Ābādī approved him wholeheartedly in *'Awn al-Ma'būd*. This is not an accurate understanding of the ḥadīth of our liege-lord 'Alī nor a true representation of the view of the Ulema on the issue. Al-Ṣan'ānī said in *Subul al-Salām*: "The vast majority hold that the prohibition of building up and plastering graves is one of preference (*tanzīh*) [*i.e.* not strictness (*taḥrīm*)]."²² And how could any impudent latecomer claim that our liege-lord 'Umar's building of a prominent structure (*fusṭāt*) over the grave of Zaynab²² is *ḥarām*?

Imām al-Nawawī in his *Sharḥ Ṣaḥīḥ Muslim* said: "The Sunna is that the grave not be raised up a lot above the earth[s surface], nor rounded, but that it be raised up approximately a hand-span (*shibr*) and flattened,

and this is the *Madbbab* of al-Shāfi'ī and those [of the other schools] who agreed with him, while al-Qāḍī 'Iyāḍ related that most of the Ulema prefer it to be rounded [in the shape of a mound], and this is the *Madbbab* of Mālik."

Concerning the ḥadīth of 'Alī ordering the destruction of elevated tombs Ibn al-Jawzī in *al-Taḥqīq fī Aḥādīth al-Khilāf* said: "This [ḥadīth] is understood to refer to the elevated graves they used to build with high and beautiful structures." Al-Zayla'ī mentioned it in *Naṣḥ al-Rāya*. So the condemnation and destruction targets extravagant expenses and the pomp typically associated with the practices of *Jāhiliyya*, not the alleged *shirk* with which apoplectic tomboclasts charge pious grave-visiting Muslims.

Indeed, there is nothing wrong in signalling the graves of the *awliyā'* as stipulated by Shaykh 'Abd al-Ghanī al-Nābulusī and others.²³

Dāwūd ibn Ṣāliḥ said: "[The governor of Madīna] Marwān [ibn al-Ḥakam] one day saw a man placing his face on top of the grave of the Prophet ﷺ. He said: "Do you know what you are doing?" When he came near him, he realized it was Abū Ayyūb al-Anṣārī. The latter said: "Yes; I came to the Prophet, not to a stone."²⁴ The use of the word "stone" in this ḥadīth, if authentic, indicates that the Prophet's grave was built up with stone already in the time of Abū Ayyūb.

The Ulema cited two reasons for the permissibility of building up the grave or plastering it with gypsum: to protect it from collapse generally speaking, and to keep it in the public view if it is the grave of a Shaykh, a Scholar, or someone from the family of the Prophet ﷺ as mentioned by Ibn 'Ābidīn.²⁵

Shaykh Ismā'īl Ḥaqqī said in his Qur'anic commentary *Rūḥ al-Bayān* under the verse "*The mosques of Allāh may only be built and maintained by those who believe in Allāh and the Day of Judgment, perform the prayers and give zakāt, and are afraid of none other than Allāh and they are those who are guided*" (9:18):

Shaykh 'Abd al-Ghanī al-Nābulusī said in *Kaṣḥf al-Nūr 'an Aṣḥāb al-Qubūr* ("The Unveiling of Light from the Occupants of the Graves") the sum of which is that an excellent innovation that agrees with the

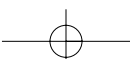
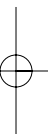
56 FROM THE TWO HOLY SANCTUARIES

objectives of the Sacred Law is called a sunna. Thus, building domes over the graves of Scholars, friends of Allāh (*awliyā'*) and the righteous and placing covers, turbans and cloth over them is permissible if the objective therein is to create reverence in the eyes of ordinary people so that they will not disdain the occupant of that grave.

If the above were not the case, or if it were not in conformity with the Sunna, then ponder the statement of our Mother 'Ā'isha, Allāh be well-pleased with her, in Abū Dāwūd's *Sunan*: "When the Negus died, we were told [*i.e.* by the Prophet ﷺ] that a light would be seen perpetually at his grave."

May Allāh enlighten our understandings, our hearts, and our graves with His kindness and forgiveness. *Āmīn*. Blessings and peace on the Prophet, his Family, and all his Companions. Praise belongs to Allāh, the Lord of the worlds.

APPENDIX II



ESSENTIAL READING

IT IS A duty upon every sincere student of the Sunna to acquaint himself or herself with the teachings of Sayyid Muḥammad ibn ‘Alawī, especially his landmark book *Mafāḥīm*. Following is his bibliography in print:

- *Abwāb al-Faraj* (“The Gates of Deliverance”),¹ a descriptive manual of supplications and devotions for various occasions from the Qur’ān, the Sunna, and the Imāms of Islām together with a description of the manners of supplicants. It contains a valuable prescription for reciting the *Fātiḥa* frequently.
- *Al-Anwār al-Bahiyya min Isrā’ wa-Mi’rāj Khayr al-Bariyya* (“The Resplendent Lights of the Night Journey and Ascension of the Best of Creation”),² a monograph that collates all the sound narrations of the Prophet’s ﷺ Night Journey and Ascension into a single narrative. I translated it in full and published it in Syria, the US, UK, and Singapore. When I brought its first printing to the Sayyid he kissed it and placed it on his head—may Allāh have mercy on those that please the noble descendents of His Prophet!
- *Al-Bayān wal-Ta’rīf fi Dhikrā al-Mawlid al-Sharīf* (“The Exposition and Definition of the Celebration of the Noble Birthday”),³ a concise anthology of texts and poems related to the subject.
- *Ḥawl al-Ihtijāl bi-Dhikrā al-Mawlid al-Nabawī al-Sharīf* (“Regarding the Celebration of the Prophet’s Birthday”),⁴ a meticulous summation of the proofs adduced by the scholars for the permissibility of celebrating the *mawlid*.⁵
- *Al-Ḥuṣūn al-Manī’a* (“The Invincible Forts”), a booklet of personal devotions selected from the Sunna and the practice of the *Salaf*.
- *Huwa Allāh* (“He is Allāh”), a statement of Sunni doctrine in refutation of the aberrations of anthropomorphism.

60 FROM THE TWO HOLY SANCTUARIES

- *Kbulāṣat Shawāriq al-Anwār min Adʿiyat al-Sādat al-Akbyār* (“The Epitome of the Rising Lights Taken From the Supplications of the Elect Masters”), a manual of devotions taken from the Sunna and the Imāms of Islām. It contains, among other precious supplications, the devotion (*ḥizb*) of Imām al-Nawawī which begins with the words:

In the name of Allāh, Allāh is greatest! I say upon myself, my Religion, my spouses, my children, my property, my friends, their Religion and their property, a thousandfold “There is no change nor power except with Allāh the Exalted, the Almighty.”

- *Al-Madḥ al-Nabawī bayn al-Gbuluw wal-Inṣāf* (“The Panegyric of the Prophet ﷺ between Extremism and Fairness”),⁶ a study of the genre with examples from the Qurʾān, hadith, commentaries, and poetry showing that praising the Prophet ﷺ is part of the perfection of one’s Islam and not, as some enviers have claimed, a contravention of the hadith: “Do not over-extol me (*lā tutrūnī*) the way Christians over-extolled ʾIsā ibn Maryam [*i.e.* by divinizing him].”⁷
- *Maḥābīm Yajib an Tuṣaḥḥab* (“The Necessary Corrections of Certain Misconceptions”),⁸ perhaps the most important contemporary statement of *Ahl al-Sunna* on “Salafi”-Wahhābī teachings. In this book Shaykh Muḥammad ibn ʿAlawī establishes the proofs and positions of the Imāms of *Ahl al-Sunna* on the topics of *taṣawwuf*, *tawassul*, the Prophet’s intercession, the celebration of his birthday or *mawlid*, the Ashʿarī school, etc. with extensive documentation including the sources claimed as authoritative by the “Salafis” themselves.
- *Maḥbūm al-Taṭawwur wal-Tajdīd fil-Sharʿat al-Islāmiyya* (“What is Meant by Growth and Renewal in Islamic Law”),
- *Manhaj al-Salaf fī Fahm al-Nuṣūṣ bayn al-Naẓariyya wal-Taḥbīq* (“The Methodology of the Predecessors in Understanding the Texts: Theory and Practice”), among his very last works, a continuation and update of the *Maḥābīm*. I translated and expanded its *Nubuwwāt* section in a monograph entitled *The Prophets in Barzakh*.
- *Muḥammad ṣallallāhu ʿalayhi wa-Sallama al-Insān al-Kāmil* (“Muḥammad, upon him blessings and peace the Perfect Human Being”),⁹ a comprehensive summary

of the Prophet's attributes in the manner of the books of *shamā'il*.¹⁰ Its chapters are entitled as follows:

"The Perfection of His Lofty Gifts and Pure Attributes."

"The Perfection of His Immunity From Defects and Questionable Aspects, and Allāh's Safeguarding Him From Enemies, Devils, and Offences."

"The Perfection of His Magnificent Manners and Noble Qualities."

"The Perfection of His Illustrious Merits and Peerless Traits."

"The Perfection of His Wisdom in Government and Military Leadership."

"The Perfection of His Conduct in the Administration and Education of the Community, and His Heedful Interaction with Them in General and with His Family and Companions in Particular."

"The Perfection of His Law and Its Fulfillment of Human Needs and Keeping Pace with the Spirit of the Times without Incurring Alteration nor Substitution."

- *Al-Mustashbriqūn bayn al-Inṣāf wal-ʿAṣabiyya* ("The Orientalists Between Fairness and Prejudice"),¹¹ a brief survey of the pitfalls of literature on Islam by non-Muslims.
- *Al-Qawā'id al-Asāsiyya fī 'Ulūm al-Qur'ān* ("Basic Foundations in the Sciences of the Qur'ān"),¹² a useful primer as an introduction to Dr. Nūr al-Dīn 'Itr's *Ulūm al-Qur'ān al-Karīm* ("The Sciences of the Noble Qur'ān").¹³
- *Al-Qawā'id al-Asāsiyya fī Uṣūl al-Fiqh* ("Basic Foundations in the Principles of the Law"),¹⁴ a useful primer as an introduction to Dr. Wahba al-Zuhaylī's two-volume *Uṣūl al-Fiqh al-Islāmī*.¹⁵
- *Al-Qudwat al-Ḥasana fī Manhaj al-Da'wa ilā Allāh* ("The Excellent Exemplar in the Method of Calling Others to Allāh").¹⁶
- *Qul Hādhibi Sabīlī* ("Say: This Is My Way" (12:108)), a concise manual of Islamic doctrine and morals.
- *Al-Risālat al-Islāmiyya Kamālubā wa-Kbulūdubā wa-Ālamiyyatubā* ("The Message of Islam: Its Perfection, Immortality, and Universality").¹⁷

62 FROM THE TWO HOLY SANCTUARIES

- *Shifā' al-Fu'ād bi-Ziyārati Khayr al-'Ibād* ("The Healing of Hearts Concerning the Visitation of the Best of Human Beings"), which establishes the proofs and positions of the Imāms of *Ahl al-Sunna* on the subject of traveling to visit the Prophet, upon him blessings and peace in order to obtain blessings (*tabarrukan*) and intercession (*tashaffu'an*).
- *Al-Tāli' al-Sa'īd al-Muntakhab min al-Musalsalāt wal-Asānīd* ("The New Moon of Happiness: Selection of Similarly-Narrated Hadiths and Chains").¹⁸
- *Tārīkh al-Hawādith wal-Aḥwāl al-Nabawiyya* ("Historical Events and Markers in the Prophet's ﷺ Life").¹⁹
- *Al-'Uqūd al-Lu'lu'yya bil-Asānīd al-'Alawiyya* ("The Pearl Necklaces: 'Alawī's Transmission Chains")²⁰ in which the Shaykh lists the prestigious transmission chains he received from his father, al-Sayyid 'Alawī ibn 'Abbās al-Mālikī.
- *Wa-Huwa bil-Ufuq al-A'la* ("When He was on the uppermost horizon" (53:7)),²¹ the most comprehensive commentary to date on the Prophet's night journey and ascension, summing up over forty works written on the subject. A companion to the Shaykh's *al-Anwar al-Bahiyya*, the book contains a detailed commentary of the verses that pertain to the vision of Allah Most High and a full documentation of the authentic relevant narrations.

NOTES

MADĪNAT AL-MUNAWWARA

- 1 The Prophet ﷺ had sent a military detachment under the command of one of the Companions after ordering those who were with him to obey him faithfully. In the course of the expedition the commander became angry with them. He lit a fire and ordered them to enter it. They refused, saying: “We have fled to the Messenger of God precisely to get away from the fire!” When the Prophet ﷺ heard about the incident he said: “Had they entered it they would not have come out of it until the Day of Resurrection. Obedience is only in good matters.” Narrated from our liege-lord ‘Alī by al-Bukhārī and Muslim.
- 2 The vizier Abū ‘Abd Allāh Ibn Abī al-Qāsim ibn al-Ḥakīm as cited by al-Ṣāliḥī in his *Subul al-Hudā wal-Rashād* (‘Ilmiyya ed. 12:375).
- 3 The dome was first built in 678 to distinguish the Holy Prophet’s Chamber from the rest of the roof covering the original mosque. It was painted green in 1253 by Sultan ‘Abd al-Ḥamīd Khān, before which it was known as al-Bayḍā’ [the White One], al-Fā’iḥa [the Radiant One], and al-Zarqā’ [the Blue One].
- 4 Ironically, the book itself is officially banned in the Saudi state.
- 5 Adapted from Majed Khadduri’s translation, *Al-Shāfi‘ī’s Risāla*, 2nd ed. (Cambridge: Islamic Texts Society, 1987, p. 63–64).
- 6 Ed. Ḥusayn Muḥammad ‘Alī Shukrī, Madīna, 1996 (p. 44–45).
- 7 See footnote 11 in “Disinformation at the Two Holy Sanctuaries.”
- 8 See more on the etiquette of Visitation and the superiority of Madīna over Makka at <http://www.sunnah.org/ibadaat/ziyara.htm> and in the *Encyclopedia of Islamic Doctrine* (3:55–105).

64 FROM THE TWO HOLY SANCTUARIES

- 9 Al-Subkī, *Fatāwā* (1:274).
- 10 *I.e.* From his entire hand the whole *Umma* is sated.
- 11 Second edition (Jeddah: Sharikat al-Madīna al-Munawwara, 1985). Available in the bookstores of the Two Cities.
- 12 This shows that the Sayyida Ḥafṣa that is buried at Bāb al-Ṣaghīr in Damascus is not actually the Prophet's wife, although the general public there claims it is.
- 13 Sayyida Zaynab bint Jaḥsh is not mentioned as buried in al-Baqī' by 'Alī Ḥāfiẓ in *Chapters From the History of Madīna* (p. 109) and this is a lapse on his part, as Ibn Sa'd (8:109) narrates that she was buried near the graves of 'Uqayl, *i.e.* with the other wives of the Prophet ﷺ. As for Sayyida Khadija bint Khuwaylid and Sayyida Maymūna bint al-Ḥārith, Ḥāfiẓ states that they were buried respectively in Makka and in Saraf, about 6 miles from Makka.
- 14 As narrated by al-Samhūdī in *Wafā al-Wafā* and *Khulāṣat al-Wafā*.
- 15 As related by Ibn Kathīr in the *Bidāya* (Maktabat al-Ma'ārif ed. 8:221).
- 16 Narrated with a sound chain from Sa'īd ibn 'Abd al-'Azīz al-Tanūkhī by al-Dārimī, from Abū Ḥāzim Salama ibn Dīnār and Muḥammad ibn Sa'īd ibn al-Musayyab by Ibn Sa'd (5:132) and al-Dhahabī in the *Siyar* (Arna'ūt ed. 4:228–229), also by Ibn al-Jawzī in *Muthīr al-Gharām* (p. 486–498) and al-Suyūṭī in *al-Khaṣā'is al-Kubrā* (2:490). Ibn 'Abd al-Wahhāb related this report in his *Aḥkām Tamannī al-Mawt* which was published among his collected works *Majmū'at al-Mu'allafāt* (3:47). Some of the above sources add the following version: Abū Ḥāzim said: I heard Sa'īd ibn al-Musayyab say: "During the nights of al-Ḥarra there were no people in the Prophet's mosque except myself. The people of *Shām* would enter in groups and say: 'Look at that crazy old man!' and whenever the time of prayer came, I would hear *adhān* coming from the Prophet's grave. I would step forward, call *iqāma* and pray, and there would be no one in the mosque but me."
- 17 Narrated *mursal* from Muḥammad ibn Ibrāhīm by al-Ṭabarī in his *Tafsīr* (13:142) cf. Ibn Kathīr's (2:512) and al-Wāqidi in the *Siyar* as cited by Ibn Kathīr in *al-Bidāya*.
- 18 See Appendix I, "Raised Graves and the Tomboclasts."

MAKKAT AL-MUKARRAMA

- 1 Narrated from Abū Hurayra by Bukhārī and Muslim.
- 2 Narrated from 'Uthmān by Imām Aḥmad with a sound chain as indicated by Aḥmad Shākir (*Musnad* 1:383 §513) and al-Haythamī in *Majma' al-Zawā'id* (1:297).
- 3 Narrated from Samura ibn Jundub by Muslim, Aḥmad, and Ibn Mājah.
- 4 Narrated from Samura ibn Jundub by Muslim.
- 5 Narrated from Abū Hurayra by Muslim and Tirmidhī, who declared it *ḥasan ṣaḥīḥ*.
- 6 Narrated from 'Ā'isha by Ibn Abī Shayba; Abū Hurayra by al-Ṭabarānī in his *Ṣaḡbīr* and *Awsaṭ* with a sound (*ṣaḥīḥ*) chain, al-Ṭabarī (sūra 18:46), and al-Ḥākim who declared it sound; and Anas by al-Ṭabarānī in *al-Awsaṭ* with a weak (*da'if*) chain. Something similar is narrated from Abū Sa'īd al-Khudrī by Aḥmad, al-Ḥākim, Ibn Ḥibbān, and by al-Ṭabarī in his *Tafsīr* with a fair (*ḥasan*) chain as per al-Arna'ūṭ in his edition of Ibn Ḥibbān (3:121 §840) and al-Haythamī in *Majma' al-Zawā'id*.
- 7 Narrated from Abū Hurayra by al-Ṭabarānī in *Musnad al-Shāmiyyīn* (2:149) and from Salama ibn Nufayl al-Sakūnī by al-Bukhārī in his *Tārīkh al-Kabīr* (4:70) and al-Ṭabarānī in *al-Kabīr* (7:52). Also narrated with the wording: "Truly, I find the rescuing wind of your Lord hailing from Yemen" from Abū Hurayra by Aḥmad with a chain of sound narrators as stated by al-Haythamī (10:56), Ibn Abī 'Āṣim in *al-Āḥād wal-Mathbānī* (4:263), and al-Ṭabarānī in *al-Awsaṭ*. See also Ibn Qutayba's and Ibn Fūrak's explanations of the terms "the *nafas* of al-Raḥmān" respectively in *Ta'wīl Mukhtalif al-Ḥadīth* (1972 ed. p. 212=1995 Dār al-Fikr ed. p. 195) and *Mushkil al-Ḥadīth wa-Bayānub* (1985 ed. p. 198).
- 8 The Prophet ﷺ said: "The Black Stone is God's right hand." Narrated from Ibn 'Abbās, Jābir, Anas, and others by Ibn Abī 'Umar al-'Adanī in his *Musnad*, al-Ṭabarānī, al-Suyūṭī in his *Jāmi' al-Ṣaḡbīr* (1:516 §3804-3805), Ibn 'Asākir (15:90-92), al-Khaṭīb in *Tārīkh Baghdad* (6:328), and others. It is considered forged by Ibn al-Jawzī and Ibn 'Adī (1:342) cf. Aḥdab, *Zawā'id Tārīkh Baghdad* (5:321-323 §949). However, al-'Ajlūnī stated that it is *ṣaḥīḥ* as a halted report from Ibn

66 FROM THE TWO HOLY SANCTUARIES

‘Abbās as narrated by al-Quḍā’ī in the wording: “The Corner [of the Black Stone] (*al-rukn*) is God’s Right Hand on earth...,” and he declared it *ḥasan* as a ḥadīth of the Prophet, ﷺ. Ibn Qutayba in *Ta’wīl Mukhtalif al-Ḥadīth* (1972 ed. p. 215=1995 ed. p. 198, 262) said that it was a saying of Ibn ‘Abbās. He also relates a saying of ‘Ā’isha that the Black Stone is the depository of the covenant of human souls with God on the Day of Promise (*alastu bi-rabbikum*). Its mention in the *Reliance of the Traveller* (p. 853b) as “narrated by al-Ḥākim, who declared it *ṣaḥīḥ*, from ‘Abd Allāh ibn ‘Amr,” is incorrect.

- 9 An allusion to the *kiswa* or black cloth covering the Ka’ba.
- 10 Ibn ‘Arabī, *al-Futūḥāt al-Makkiyya* (original ed. I:701).
- 11 See on him <http://f24.parsimony.net/forum61827/messages/25277.htm>.
- 12 Mālikīs and Ḥanbalīs also stipulate a duration that is more than twenty *rak’as* of prayer in total according to Shaykh Wahba al-Zuhaylī’s *al-Fiqh al-Islāmī wa-Adillatuh* (2:326-327). One does not count the day of arrival nor the day of departure.
- 13 Ibn Taymiyya, *Mukhtaṣar al-Fatāwā al-Miṣriyya* (Cairo, 1980 p. 54). He himself, in practice, flouted his own precept repeatedly.
- 14 Ibn Baṭṭūṭa, *Riḥla* (1985 al-Risāla ed. I:169).
- 15 See Appendix II “Essential Reading.”
- 16 Narrated from ‘Abd al-Raḥmān ibn Ya’mar by al-Tirmidhī (*ḥasan ṣaḥīḥ*), Abū Dāwūd, al-Nasā’ī, Ibn Mājah, Aḥmad, and al-Dārimī.
- 17 Narrated from ‘Abd Allāh ibn ‘Amr by al-Tirmidhī (*gharīb*) with a weak chain and—with two sound but *mursal* chains missing the Companion-link—Mālik in his *Muwatta’*. Imām Aḥmad narrated the Prophet’s *du‘ā’* in his *Musnad* with a chain similar to al-Tirmidhī’s.
- 18 Narrated from Abū Hurayra as part of a longer ḥadīth by al-Tirmidhī (*ṣaḥīḥ*), al-Nasā’ī, Aḥmad, al-Ḥākim who declared it *ṣaḥīḥ*—al-Dhahabī concurred—and Ibn Ḥibbān.
- 19 Narrated from ‘Antara by Ibn Abī Shayba and al-Ṭabarī, Ibn Kathīr, and others in their *Tafsīrs* for the verse “*This day have I perfected your religion for you and completed My favor unto you*” (5:3).
- 20 Narrated from Ibn ‘Abbās by Ibn Mardūyah as related by al-Suyūṭī in *al-Durr al-Mantūr* for the verse “*And by the witness and that whereunto he bears*

- testimony” (85:3), the witness being the day of Jumu’a, and the witnessed unto, the day of ‘Arafa.
- 21 Ibn ‘Ābidīn, *Hāshiya* (Bulāq 1323/1905 ed. 2:260-261).
 - 22 Cupping is the process of drawing blood from the body by scarification (scratches or superficial incisions in the skin) and the application of a cupping glass in which a vacuum is created by heat to relieve internal congestion.
 - 23 Narrated from Ibn ‘Abbās by al-Tirmidhī (*ḥasan gharīb*), Aḥmad, Ibn Mājah, al-Ḥākim (1990 ed. 4:233=4:209) who declared it *ṣaḥīḥ*—al-Dhahabī concurred but noted that one of its narrators, ‘Abbād ibn Manṣūr, had been declared weak—Ibn Abī Shayba (5:59), and ‘Abd ibn Ḥumayd in his *Musnad* (p. 200). Cf. al-Dhahabī, *Siyar* (Arna’ūt ed. 5:35), Ibn al-Jawzī, *al-‘Ilal al-Mutanāhiya* (2:876), and Ibn Abī Ḥātim, *‘Ilal al-Ḥadīth* (2:260). Al-Bukhārī in his *Ṣaḥīḥ*, book of *Ṭibb*, chapter on cupping, and al-Mundhirī in *al-Targhīb wal-Tarhīb* (1997 ed. 4:158-162=1994 ed. 4:242-245) gathered the sound narrations establishing the immense merit of cupping, its timing, modality, and preventive medicinal nature.
 - 24 Narrated from Anas by al-Bukhārī and Muslim. In Mālik’s *Muwatta’*: one *ṣā’* of dates.
 - 25 Narrated from Ibn ‘Abbās by al-Ṭabarānī in *al-Kabīr* (11:337) and *al-Awsaṭ* through an unknown narrator according to al-Haythamī (4:94), al-Khaṭīb in *al-Jāmi’ li-Akhlāq al-Rāwī* (1983 ed. 1:144=1991 ed. 1:220 §187), Ibn Abī al-Dunyā in *Makārim al-Akhlāq* (p. 121), and Imām Aḥmad as cited by al-Dhahabī in the *Siyar* (Arna’ūt ed. 11:213, 11:296). Cf. al-Mizzī, *Tabdhīb al-Kamāl* (21:480), *Faṭḥ al-Bārī* (5:365f.) and *al-Iṣāba* (4:114), al-Sakhāwī, *Faṭḥ al-Mughīb* (2:318), and al-Shawkānī, *Nayl al-Awṭār* (5:300f.). Also narrated *mursal* from ‘Ikrima by Ibn Abī Shayba (4:355) and Abū Dāwūd in *al-Marāsīl* (p. 169).
 - 26 Ibn Mas’ūd, God be well-pleased with him, said: “Gazing at one’s parents is worship; gazing at the Ka’ba is worship; gazing at the volume of Qur’ān is worship; and gazing at your brethren out of love for God’s sake is worship.” Narrated by al-Bayhaqī. The statement “Gazing at the Ka’ba is worship” is narrated from ‘Ā’isha by al-Daylamī, Ibn Abī Dāwūd in *al-Maṣābiḥ*, and Abū al-Shaykh in *al-Thawāb* with weak chains as stated in al-Munāwī’s *Fayḍ al-Qadīr* and *Kanz al-Ummāl*; from Mujāhid by Ibn Abī Shayba and al-Jundī;

68 FROM THE TWO HOLY SANCTUARIES

from Mujaḥid and 'Aṭā' as stated by al-Qurṭubī in his *Tafsīr* for the verse “We have seen the turning of your face to heaven” (2:144); from 'Aṭā' as narrated by Ibn Abī Shayba, al-Azraqī, al-Jundī, and al-Bayhaqī in *Shu'ab al-Īmān*; from Ṭāwūs by Ibn Abī Shayba and al-Jundī with the wording: “Looking at this House is better than the worship of one who fasts, prays at night, and strives in jihad uninterruptedly”; from Ibrāhīm al-Nakha'ī by al-Azraqī with the wording: “One gazing at the Ka'ba is like one who strives in worship in other countries.” Gazing at the sea is also counted as worship in some reports, cf. *Kashf al-Khafā'*. Also narrated from Ibn 'Abbās by al-Azraqī and al-Jundī as cited by al-Suyūṭī in *al-Durr al-Manḥūr* with the wording: “Gazing at the Ka'ba is faith itself.”

- 27 The Prophet ﷺ said: “To gaze at 'Alī's face is worship.” Narrated from eleven Companions according to al-Suyūṭī in *al-La'ālī'* (1:342-346), hence Ibn 'Arrāq considered it authentic in *Tanzīh al-Sharī'a* (1:382-383) while al-Shawkānī in *al-Fawā'id* (1986 ed. p. 380) said: “It is evident that this narration is fair because of its other chains (*ḥasan li-ghayrīb*), not sound as al-Ḥākim (3:141) said, nor forged as Ibn al-Jawzī (*al-Mawḍū'āt* 1:359) said.” Narrated from Abū Hurayra and Mu'ādh ibn Jabal by al-Khaṭīb who said it is *gharīb* in his *Tārīkh* (2:51), Ibn 'Adī (2:339) cf. Ibn Ḥajar, *Lisān* (2:229, 5:80); from Ibn Mas'ūd by Abū Nu'aym in the *Ḥilya* (1985 ed. 5:58) and Ibn 'Adī (7:218) cf. *Kashf al-Khafā'* (2:421).

DISINFORMATION IN THE TWO HOLY SANCTUARIES

- I See note I6 in Appendix I: Raised Graves and the Tomboclasts: Does Islām Condemn the Building of Tombs or the Preservation of Historical Vestiges? and our article “Visitation of the Graves by Women” at <http://www.sunnipath.com/resources/Questions/qa00000695.aspx> as well as http://www.livingislam.org/n/absn_ei.html.
- 2 Narrated from Abū Hurayra by Abū Dāwūd with a chain declared sound by al-Nawawī in *Riyāḍ al-Ṣāliḥīn* and *al-Adbkār*, Ibn al-Qayyim in *Jalāl al-Afḥām* (1996 ed. p. 48 § 23 cf. *Awṇ al-Ma'būd* (6:22), *Fatḥ al-Bārī* (1959 ed. 6:488), al-Wādyāshī in *Tuḥfat al-Muḥtāj* (2:190), al-'Ajlūnī in *Kashf al-Khafā'* (2:253), and al-Shawkānī in *Nayl al-Awtār*. Also narrated from Abū

- Hurayra by Aḥmad (9:575 §10759) with a sound chain according to al-Zayn and al-Bayhaqī in *al-Sunan al-Kubrā* (5:245 §1040) and *Shu'ab al-Īmān* (2:217, 3:490–491); and al-Ṭabarānī in *al-Awsaṭ* (3:262).
- 3 See http://mac.abc.se/home/onesr/d/wvmg_e.pdf.
 - 4 Narrated by al-Dāraqūṭnī in his *Sunan* (2:278) and al-Bayhaqī in *Shu'ab al-Īmān* (3:488). Al-ʿAjlūnī in *Kashf al-Khafā* (2:329) said that al-Dhahabī said: “Among the best routes for the ḥadīth [“My intercession will be guaranteed”] is the chain of transmission of the ḥadīth of Ḥaṭīb which Ibn ʿAsākir and others narrated.” Cf. Ibn Ḥajar, *Talkhīṣ al-Ḥabīr* (7:417) and *Lisān al-Mizān* (6:180). See the first chapter of al-Subkī’s *Shifā’ al-Siqām*.
 - 5 At the time the Prophet ﷺ sent Muʾadh ibn Jabal to Yemen, the Prophet ﷺ went out with him to give him his last recommendations. Muʾadh was mounted while the Prophet ﷺ was walking by Muʾadh’s mount. When he finished he said: “Muʾadh! It may be that (ʿasā an) you shall not meet me again after this year of my life. Perhaps you will (laʿallaka) pass by my mosque here, and my grave [i.e. to visit me]?” At this Muʾadh wept uninterruptedly at the thought of parting with the Messenger of Allāh ﷺ. Then the Prophet turned and, facing Madīna, said: “Those closest to me are those who guard themselves (al-muttaqūn), whoever they are and wherever they are.” Another version adds: “Do not weep, Muʾadh! Weeping [uncontrollably] is from satan.” Both versions are narrated by Imām Aḥmad with two sound chains as stated by al-Haythamī, al-Bazzār (7:91), Ibn Abī ʿĀṣim in *al-Āḥād wal-Mathānī* (3:420) and *al-Sunna*, al-Ṭabarānī in *Musnad al-Shāmiyyīn* (2:102) and *al-Kabīr* (20:121), Ibn Ḥibbān (2:414), and al-Bayhaqī in his *Sunan* (10:86).
 - 6 Narrated by Ibn ʿAsākir (7:137) with a good chain (*sanad jayyid*) as stated by al-Shawkānī in *Nayl al-Awtār* (5:180) at the end of *Kitāb al-Manāsik*.
 - 7 Cited by al-Dhahabī in the *Siyar* (Fikr ed. 6:159=Risāla ed. 5:358–359). I first heard this report from al-Ḥabīb ʿAlī al-Jafrī in Beirut, God preserve him!
 - 8 Ḥadīth of the Prophet ﷺ: “ʿĪsā ibn Maryam shall descend upon you as a just and wise ruler. He shall walk his way to the greater or lesser pilgrimage, and he shall come to my grave to greet me, and I shall return his greeting.” Abū Hurayra narrated it and added: “O cousins! Should you see him, say: ‘Abū Hurayra greets you with peace.’” Narrated by al-Ḥākim (1990 ed.

70 FROM THE TWO HOLY SANCTUARIES

2:651=orig. ed. 2:595) who declared it *ṣaḥīḥ*; al-Dhahabī concurred. Another version states: “By the one in Whose hand is Abū al-Qāsim’s soul, ʿĪsā ibn Maryam shall descend as a just and wise ruler. He shall destroy the cross, slay the swine, eradicate discord and grudges, and money shall be offered to him but he will not accept it. Then he shall stand at my grave side and say: ‘O Muḥammad!’ and I will answer him.” Narrated from Abū Hurayra by Abū Yaʿlā (11:462) with a sound (*ṣaḥīḥ*) chain according to Shaykh Ḥusayn Asad, al-Haythamī (8:211), and Ibn Ḥajar in *al-Maṭālib al-ʿĀliya* (4:23 and § 4574).

9 In *Nayl al-Awṭār* (3:94–97).

10 Ibn al-Qayyim, *Badāʾiʿ al-Fawāʾid* (3:135–136=2:147).

11 In Ibn al-Qayyim, *Badāʾiʿ al-Fawāʾid* (ʿUyūn 1994 ed. 2:147). Cf. ʿIyāḍ in *al-Shifāʾ*; al-Qārī in its *Sharḥ* (ʿIlmiyya ed. 2:162); al-Nawawī in *Sharḥ Ṣaḥīḥ Muslim* (Mays ed. 9/10:172–173), *al-Majmūʿ Sharḥ al-Muḥadḍḥab* (2:263, 7:444); Ibn ʿĀbidīn in *Hāshiyat al-Durr al-Mukhtār* (Bulaq 1323/1905 ed. 2:263=2:626); al-Taḥṭāwī’s *Hāshiya* on *Marāqī al-Falāḥ* (p. 70); and the Deobandi School cf. al-Sahāranfūrī in *al-Mubannad ʿalā al-Muṣannad* (p. 17–19). Shaykh Muḥammad ibn ʿAlawī al-Mālikī in *Shifāʾ al-Fuʾād* (p. 83–88) changes the term “Wahhābīs”—used twice by Sahāranfūrī—to “Salafīs.”

12 “It will become clear to anyone that studies *Madārij al-Sālikīn* that these two [Ibn al-Qayyim and Ibn Taymiyya] are from the greatest of *Ahl al-Sunna wal-Jamāʿa* and among the *Awliyā* of this Community.” Al-Qārī, *Mirqāt al-Maḥfātīḥ* (8:251–252) and *Jamʿ al-Wasāʾil bi-Sharḥ al-Shamāʾil*.

13 Al-Qārī, *Sharḥ al-Shifāʾ* (2:514).

14 Narrated from Abū Hurayra by Muslim, al-Tirmidhī, al-Nasāʾī, Abū Dāwūd, Aḥmad, Ibn Ḥibbān etc.

15 Narrated from Anas by Abū Yaʿlā (6:147 § 3425) with a chain of trustworthy narrators per al-Haythamī (8:211) and Abū Yaʿlā’s editor Shaykh Ḥusayn Asad—and by al-Bayhaqī in *Ḥayāt al-Anbiyāʾ fī Qubūrīhim* (p. 15) with a sound chain as stated in *Faṭḥ al-Bārī* (1959 ed. 6:487); also by al-Bazzār (§ 256) with two weak chains as indicated by Ibn Ḥajar (*ibid.* and *Mukhtaṣar Musnad al-Bazzār* 2:271–272 § 1852–1853) because of al-Ḥasan ibn Qutayba as shown by Ibn ʿAdī (2:327) and Ibn Ḥajar in *Lisān al-Mizān* (2:246). Also narrated by Tammām al-Rāzī (d. 414) in *al-Fawāʾid* (1:33)

and al-Suyūṭī in *Anbā' al-Adhkiyā' bi-Hayāt al-Anbiyā'* (§ 5)—reproduced in full in *al-Ḥāwī lil-Fatāwī*. Al-Khallāl narrates that Imām Aḥmad “used to say that the Prophets are alive in their graves praying and that the grave-dweller recognizes his visitors the day of Jumu'a.” *Al-Aqīda lil-Imām Aḥmad bi-Riwāyat al-Khallāl* (p. 121).

- 16 Narrated from Ibn Mas'ūd by al-Bazzār (5:308–309 §1925) with a sound chain of trustworthy narrators per al-Suyūṭī in *Manābil al-Safā* (p. 31 § 8) and *al-Khaṣā'is al-Kubrā* (2:281), al-Haythamī (9:24 §91), al-Zarqānī in *Sharḥ al-Muwāṭa'* (1:97), and al-'Irāqī in *Tarḥ al-Tatbīb* (3:297)—his last book, as opposed to *al-Mughnī 'an Ḥaml al-Asfār* (4:148) where he questions the trustworthy rank of one of the narrators in al-Bazzār's chain cf. al-Zabīdī, *Iṭḥāf* (9:176–177). Shaykh 'Abd Allāh al-Talīdī said in *Tabdhīb al-Khaṣā'is al-Kubrā* (p. 458–459 § 694) that this chain is sound according to Muslim's criterion. Shaykh Mahmūd Mamdūh in *Raf' al-Mināra* (p. 156–169) examines it at length and also declares it sound. Their teacher, Shaykh 'Abd Allāh ibn al-Ṣiddīq al-Ghumārī (d. 1413/1993) also declared it sound in his monograph *Nihāyat al-Āmāl fī Sharḥ wa-Taṣḥīb Ḥadīth 'Arḍ al-A'māl*. It is also narrated from Anas and—with two sound *mursal* chains missing the Companion-link—from the Successor Bakr ibn 'Abd Allāh al-Muzanī by Ibn Sa'd (2:194) and Ismā'īl al-Qāḍī (d. 282) in his *Faḍl al-Salāt 'alā al-Nabī* (p. 36–37 § 25–26). The latter chain was declared sound by al-Qārī in *Sharḥ al-Shifā'* (1:102), Shaykh al-Islām al-Taqī al-Subkī in *Shifā' al-Siqām*, and his critic Ibn 'Abd al-Hādī in *al-Ṣarīm al-Munkī* (p. 217). A third chain is related from Bakr al-Muzanī by al-Ḥārith ibn Abī Usāma in his *Musnad* (2:884 § 953) as per Ibn Ḥajar in *al-Maṭālib al-'Āliya* (4:23) and Ibn Sa'd in his *Ṭabaqāt* as per al-Munāwī, *Fayḍ al-Qadīr* (3:401 § 3771). Al-Qāḍī 'Iyāḍ cites it in *al-Shifā'* (p. 58 § 6) and al-Sakhāwī in *al-Qawl al-Badī'* (p. 324).
- 17 Narrated from Anas by in Ibn Mandah his *Fawā'id* (Ṭanṭā: Dār al-Ṣaḥāba lil-Turāth, 1992, p. 82); Abū al-Qāsim al-Aṣbahānī in *al-Targhib wal-Tarhib* (Zaghlūl ed. §1647) cf. al-Suyūṭī, *Khaṣā'is* (2:490), al-Ḥalabī, *Sīra* (2:432), and al-Ṣāliḥī, *Subul al-Hudā* ('Ilmiyya ed. 12:358); and al-Daylamī in *Musnad al-Firdaws* cf. *Kanz* (2242). Also cited by 'Alā' al-Dīn al-Qūnawī in *Sharḥ al-Tā'arruf* cf. al-Ghumārī, *Miṣbāḥ al-Zujāja* (p. 50–51). The *ḥāfiẓ* Abū al-Qāsim Ismā'īl ibn Muḥammad ibn al-Faḍl al-Qurashī al-Taymī al-Aṣbahānī,

72 FROM THE TWO HOLY SANCTUARIES

- Qawwām al-Sunna (d. 535), Allah have mercy on him and all the pure-hearted Scholars, is one of those who authored a *Dalā'il al-Nubuwwa*.
- 18 Narrated from Anas by Muslim, al-Nasā'ī both in his *Sunan* and *al-Sunan al-Kubrā* (1:419), Aḥmad, Ibn Khuzayma in his *Ṣaḥīḥ*, Ibn Ḥibbān in his (1:242), Abū Ya'la (6:71), 'Abd ibn Ḥumayd in his, Ibn Abī Shayba (7:335), Ibn Mardūyah, and al-Bayhaqī in *Ḥayāt al-Anbiyā'*; also from other Companions but with very weak chains as indicated by al-Haythamī (8:205).
- 19 Narrated from Abū Hurayra by Muslim as part of a longer ḥadīth. Aḥmad narrates it also from Abū Hurayra but without mention of the imāmate of the Prophet ﷺ. Al-Tirmidhī narrates it (*ḥasan ṣaḥīḥ gharīb*) from Jābir without mention of the Prophet's imāmate, but adding the likening of Gibrīl, upon him peace, to Dihya ibn Khalīfa al-Kalbī, as he does in his *Shamā'il* (1992 ed. p. 40).
- 20 Narrated from Ibn 'Abbās by Muslim in two places, Ibn Mājah, and Aḥmad.
- 21 Narrated from Ibn 'Umar by al-Bukhārī in three places, Muslim in two, Mālik in his *Muwatta'*, and Aḥmad.
- 22 Narrated by Aḥmad, al-Tirmidhī (*ḥasan ṣaḥīḥ gharīb* – *Da'awāt* Ch. 119), Ibn Mājah (Book of *Iqāmat al-ṣalāt wal-sunna*, Ch. on *Ṣalāt al-Ḥāja* §1385), al-Nasā'ī in *'Amal al-Yawm wal-Layla* (p. 417–418 §658–660), al-Ḥākim (1:313, 1:526), al-Ṭabarānī in *al-Kabīr*, and rigorously authenticated as sound (*ṣaḥīḥ*) by nearly fifteen ḥadīth Masters including Ibn Hajar, al-Dhahabī, al-Shawkānī, and Aḥmad ibn Taymiyya as stated in the *Reliance* (w40.5).
- 23 Narrated by al-Bayhaqī in *Dalā'il al-Nubuwwa* (6:166–168) with a sound chain according to al-Ghumārī in his *Juz' fil-Radd 'alā al-Albānī* (Beirut, 1996), Abū Nu'aym in *Ma'rifat al-Saḥāba*, al-Mundhirī (1:473–476=1:272–273=1:353–354), al-Haythamī (2:279), and al-Ṭabarānī who declared it *ṣaḥīḥ* in *al-Kabīr* (9:17–18=9:30–31), *al-Ṣaḥīḥ* (1:184/201–202=1:306), and *al-Du'a'* (p. 320–321), as did al-Shawkānī in *Tuḥfat al-Dhākirīn* (Beirut 1970 ed. p. 37). See also al-Mubārakfūrī, *Tuḥfat al-Aḥwadhī* (10:25) and the thorough study on the ḥadīth of the blind man's *tawassul* in 'Abd Allāh al-Ghumārī's *Miṣbāḥ al-Zujāja fi Ṣalāt al-Ḥāja*.
- 24 See note 37.
- 25 Ibn al-Jawzī, *al-Wafā* (p. 818 §1536).

- 26 Al-Nawawī, *Sharḥ Ṣaḥīḥ Muslim*, Chapter entitled *Al-Amr bil-Ma'rūf wal-Nahy 'an al-Munkar*, ḥadīth of the Prophet ﷺ: "Whoever of you sees wrongdoing, let him change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart, and that is the weakest belief." Narrated from Abū Sa'īd al-Khudrī by Muslim. Al-Nawawī's rule is reiterated verbatim by Ibn Taymiyya in *al-Fatāwā al-Kubrā* (Dār al-Ma'rifa ed. 2:33).
- 27 Narrated by al-Tirmidhī who said it is *ḥasan ṣaḥīḥ*.
- 28 Narrated by al-Bayhaqī in *al-Sunan al-Kubrā* (4:39) and *Ma'rifat al-Sunan* (5:300 §7608), also al-Shāfi'ī in *al-Umm* (1:271).
- 29 Narrated by Ibn Mājah with a slightly weak chain as stated by Ibn Ḥajar in *Talkhīṣ al-Habīr*.
- 30 Narrated by al-Bayhaqī in *al-Sunan al-Kubrā* (4:56) with a fair (*ḥasan*) chain according to al-Nawawī in *Kitāb al-Adhkar* (Ṭā'if ed. p. 212 §493) and by al-Ṭabarānī in *al-Kabīr* (19:220) with a chain of trustworthy narrators as indicated by al-Haythamī (3:44). Cited by Ibn Qudāma in *al-Mughnī* (2:474, 2:567, 1994 ed. 2:355) and al-Zayla'ī, *Naṣḥ al-Rāya* (2:302).
- 31 Al-Khallāl, *al-Amr bil-Ma'rūf* (p. 121 §237).
- 32 In *Kitāb al-Rūḥ* (Madanī ed. p. 17).
- 33 Al-Shawkānī, *Tuḥfat al-Dbākirīn* (p. 229).
- 34 Narrated by al-Khallāl in *al-Amr bil-Ma'rūf* (p. 122 §240–241) cf. Ibn Qudāma, *Mughnī* (2:567, Beirut 1994 ed. 2:355) and Qal'ajī, *Fiḥ Ibn 'Umar* (p. 618). Ibn al-Qayyim cites it in *al-Rūḥ* (Madanī ed. p. 18) from al-Khallāl's narration in *al-Jāmi'* as does Imām al-Ghazālī in his *Iḥyā*, book of "The Remembrance of Death and the Afterlife," trans. T.J. Winter (Cambridge: Islamic Texts Society, 1989 p. 117), prefacing it with the words: "There is no harm in reciting the Qur'ān over graves."
- 35 Ibn Qudāma relates it in *al-Mughnī* (1994 ed. 2:355) as well as al-Khallāl himself with his chain in his book *al-Amr bil-Ma'rūf* (p. 123 §242).
- 36 In *Mafātīḥ al-Jinān Sharḥ Shīr'at al-Islām* (p. 580).
- 37 Al-Suyūtī mentions it in *Sharḥ al-Ṣudūr* (p. 312). This is a Ḥanafī proof-text for the hearing of the dead.
- 38 Al-Khallāl narrates it in *al-Amr bil-Ma'rūf* (p. 123 §243), al-Suyūtī in *Sharḥ al-Ṣudūr* (p. 311), and Ibn Qayyim al-Jawziyya in *Kitāb al-Rūḥ* (Madanī ed. p. 18).
- 39 Al-Khallāl narrates it with his chain (p. 123 §245).

74 FROM THE TWO HOLY SANCTUARIES

- 40 Ibn Qudāma relates it in *al-Mughnī* (1994 ed. 2:355).
- 41 Al-Nawawī, *Minhāj al-Tālibīn*, end of *Kitāb al-Janā'iz*.
- 42 Al-Suyūtī mentioned both excerpts in his *Sharḥ al-Ṣudūr* (p. 311).
- 43 Al-Nawawī, *Sharḥ Ṣaḥīḥ Muslim* (al-Mays ed. 3/4:206).
- 44 In the *Tadbkira*. Al-Suyūtī mentioned it in *Sharḥ al-Ṣudūr* (p. 311=p. 403).
- 45 Al-Jazīrī, *al-Fiqh 'alā al-Madbāhib al-Arba'a* (2:540).
- 46 In *al-I'tisām* (3:11=1995 Beirut ed. p. 395).
- 47 Narrated by Ibn Sa'd (5:189) and Abū Nu'aym in *Ḥilyat al-Awliyā'* (1985 ed. 7:119=1997 ed. 7:132 §9907). Al-Zarkashī in *al-Tadbkira fīl-Aḥādīth al-Mushtabara* (p. 64) and al-'Ajlūnī in *Kashf al-Khafā* (1:66) said that al-Bayhaqī cited it in *al-Madkhal*.
- 48 Narrated by al-Khaṭīb in *al-Ruwāt 'an Mālik* as cited by al-'Ajlūnī in *Kashf al-Khafā* (1:65 §153). Ibn al-Athīr relates attributes to Mālik the saying "The differences among the Companions of Muḥammad are a mercy for the servants of Allāh" in the introduction to his *Jāmi' al-Uṣūl*.
- 49 Al-Zarkashī, *al-Tadbkira fīl-Aḥādīth al-Mushtabara* (p. 64) and al-'Ajlūnī, *Kashf al-Khafā* (1:66).
- 50 Narrated by al-Qushayrī in his *Risāla* (p. 88) and cited by Ibn Taymiyya in *al-Istiqāma* (1:251).
- 51 Narrated from Yahyā ibn Sa'īd by al-Dhahabī in *Tadbkirat al-Ḥuffāz* (1:138) and al-Sakhāwī in *al-Maqāṣid al-Hasana* (p. 49 §39).
- 52 See more on this in our *Four Imāms and Their Schools*.
- 53 Ibn Abī Ya'lā, *Ṭabaqāt al-Hanābila* (1:111), Ibn Muflīḥ, *al-Maqṣad al-Arshad fī Dhikri Aṣḥāb al-Imām Aḥmad* (1:248), and Ibn Taymiyya, *Sharḥ al-'Umda* (4:567), *Majmū' al-Fatāwā* (14:159), and *Miswaddat Āl Taymiyya* (p. 401). Compare this leeway to the immaturity of certain cultish pretenders to "the School of Madīna" who follow mostly dissension and delusion.
- 54 Ibn Taymiyya, *Mukhtaṣar al-Fatāwā al-Miṣriyya* (Cairo, 1980) p. 35.
- 55 Ibn Taymiyya, *Sharḥ al-'Umda* (Ryad: Maktabat al-Abīkān, 1993) 4:569.
- 56 Narrated by Ibn 'Abd al-Barr in *Jāmi' Bayān al-'Ilm* (1:814–815 §1520, 1522) with weak chains according to al-Zuhayrī.
- 57 Narrated by Ibn 'Abd al-Barr in *Jāmi' Bayān al-'Ilm* (1:815 §1521, p. 819 §1536) with sound chains according to al-Zuhayrī.
- 58 Narrated by al-Dūrī in *Tārīkh Ibn Ma'in* (4:271 §4329).

- 59 Ibn Ḥazm, *al-Iḥkām fī Uṣūl al-Aḥkām* (5:64).
- 60 Albānī, *al-Silsila al-Ḍaʿīfa* (1:76 § 57) and al-Ghumārī, *al-Mudāwī* (1:235–236).
- 61 Al-Nawawī, *Sharḥ Ṣaḥīḥ Muslim* (1972 ed. 11:92).
- 62 Narrated from Abū Hurayra in the two *Ṣaḥīḥs*, the *Sunan*, and the *Musnad*.
Al-Munāwī *Fayḍ al-Qadīr*, entry *Iḥtibālāfu ummatī raḥma*.
- 63 Narrated from ʿAwf ibn Mālīk by al-Ṭabarānī in *al-Kabīr* (18:50) and al-Bazzār (7:186) with a chain of *Ṣaḥīḥ* narrators cf. al-Haythamī (1:179) and al-Ḥākim.
- 64 Part of a longer ḥadīth narrated from Abū Hurayra by al-Bukhārī, Muslim, al-Tirmidhī, Ibn Mājah, Aḥmad, and others.
- 65 Narrated by al-Bukhārī and Muslim.
- 66 Narrated by al-Bukhārī and Muslim.
- 67 *Miftāḥ al-Janna* (cf. transl. Mostafa Badawi, *Key to the Garden*, Quilliam Press p. 107–108).
- 68 Ḥasanayn Muḥammad Makhḷūf, *Fatāwā Sharʿiyya* (1:91–92).

RAISED GRAVES AND THE TOMBOCLASTS: DOES ISLĀM CONDEMN THE BUILDING OF TOMBS OR THE PRESERVATION OF HISTORICAL VESTIGES?

- 1 In his preface to al-Rifāʿī's *Naṣīḥa li-Iḥwāninā ʿUlamāʾ Najd*.
- 2 Narrated from Ibn ʿUmar by al-Ṭaḥāwī in *Sharḥ Maʾānī al-Āṭhār* (4:194).
- 3 Narrated by Ibn Saʿd (1:499–500, 8:167).
- 4 Al-Ṭabarī, *Tārīkh* (Dār Suwaydān ed. 2:156), al-Fāsī, *Shifāʾ al-Gharām* (ʿIlmiyya ed. 1:270), Ibn Zāhira, *al-Jāmiʿ al-Laṭīf fī Fadli Makkata wa-Ablihā wa-Bināʾ al-Bayt al-Sharīf* etc.
- 5 Cf. al-Fāsī's *Shifāʾ al-Gharām* (1:199) and others.
- 6 Cf. *Ṣaḥīfat al-Bilād al-Saʿūdiyya*, Fifteenth Year, No. 998 (al-Aḥad 25 Jumādā al-Awwal 1370/4 March 1951) and Muḥammad Ṭāhir al-Kurdī, *al-Tārīkh al-Qawīm li-Makkata wa-Bayt Allāh al-Karīm* (Makka: Maktabat al-Nahḍat al-Ḥadītha, 1965, 1:170).
- 7 Al-Rifāʿī, *Naṣīḥa li-Iḥwāninā ʿUlamāʾ Najd* (ch. 34). We translated this work in full.
- 8 Narrated by al-Bayhaqī in his *Sunan* (5:245 §10049).

76 FROM THE TWO HOLY SANCTUARIES

- 9 Narrated through the narrators of the *Ṣaḥīḥayn* by Ibn Abī Shayba (I:106=2:150) and Ibn Sa'd (I:73).
- 10 Our beloved teacher al-Ḥabīb 'Alī al-Jafrī drew my attention to this aspect of the Companion-*Sīra* in our first blessed face-to-face meeting in Beirut the year 2004.
- 11 In his *Ma'rifat 'Ulūm al-Ḥadīth* (p. 162, type 7).
- 12 Yahyā ibn Ma'īn described him as *thiqa thiqa thiqa* cf. *Siyar* (9:127).
- 13 Narrated by Ibn Sa'd (2:81=2:105) with a stronger chain for *Sīra* reports than that of the tree-cutting.
- 14 Since Albānī was also *persona non grata* in Syria he ended up in Jordan where he remained under virtual house arrest until his death. See more on him and his sect in our *Albānī and His Friends*, in print.
- 15 Narrated from an unnamed Companion by Abū Dāwūd and al-Bayhaqī in *al-Sunan al-Kubrā* (3:412) with fair chains cf. Ibn Ḥajar, *Talkhīṣ al-Ḥabīr* (2:134); Ibn al-Mulaqqin, *Tuḥfat al-Muḥtāj* (2:29), and al-Arna'ūt's edition of Ibn al-Qayyim's *Zād al-Ma'ād* (I:506).
- 16 Narrated as part of a longer ḥadīth: from Burayda by Muslim, al-Tirmidhī (*ḥasan ṣaḥīḥ*), Abū Dāwūd, al-Nasā'ī, 'Abd al-Razzāq (3:569), and others; from Abū Sa'īd al-Khudrī by Aḥmad with a chain of sound narrators as stated by al-Haythamī (3:58), Mālik, al-Ḥākim (1990 ed. I:530) who declared it sound by Muslim's criterion, al-Bayhaqī in *al-Sunan al-Kubrā* (4:77 §6984), and al-Bazzār with a chain of sound narrators as stated by al-Haythamī (3:58); from Ibn Mas'ūd by Ibn Mājah, al-Dāraquṭnī in his *Sunan* (4:259), 'Abd al-Razzāq (3:572-573), Ibn Ḥibbān (3:261), al-Ḥākim (1990 ed. I:531), and al-Bayhaqī in *al-Sunan al-Kubrā* (4:77 §6983); and from Anas by Aḥmad, al-Bazzār, al-Ḥākim (1990 ed. I:531-532), and al-Bayhaqī in *al-Sunan al-Kubrā* (4:77 §6984).
- 17 Narrated to here from Ja'far ibn Muḥammad, from his father, without mention of al-Ḥasan by 'Abd al-Razzāq (3:572).
- 18 Narrated by al-Ḥākim (1990 ed. I:533, 3:30) who declared its chain sound, al-Bayhaqī, *al-Sunan al-Kubrā* (4:78), and Ibn 'Abd al-Barr in *al-Tamhīd* (3:234).
- 19 Narrated by 'Abd al-Razzāq (3:574), al-Athram, and Ibn 'Abd al-Barr as mentioned by al-Qurṭubī in his *Tafsīr* (10:381).

- 20 Al-Ḥakīm al-Tirmidhī in *Nawādir al-Uṣūl* (Aṣl 15).
- 21 In the *Ṣaḥīḥayn*, *Sunan*, and *Musnad* with various wordings.
- 22 Narrated by Ibn Abī Shayba (3:24 §11751).
- 23 See article entitled “Domes over the Graves of the Awliya” by Ustādha Umm Sahl at <http://www.masud.co.uk> under miscellany.
- 24 Narrated by Aḥmad (38:558 §23585) and al-Ḥakīm (4:515=1990 ed. 4:560 *ṣaḥīḥ*) cf. Shaykh al-Islām al-Subkī in *Shifā’ al-Siqām* (p. 126) and Majd al-Dīn ibn Taymiyya in *al-Muntaqā* (2:261f.).
- 25 In his *Hāshiya* (1:601).

ESSENTIAL READING

- 1 Cairo: Dār al-Ja’farī, n.d.
- 2 Second ed. Riyadh: n. p., 1998.
- 3 Published by the author, 1995.
- 4 Tenth edition, Cairo: Dār Jawāmi’ al-Kalim, 1998. Most of its material was incorporated into the section on *mawlid* in the *Encyclopedia of Islamic Doctrine*.
- 5 On this topic see also ‘Izz al-Dīn Ḥusayn al-Shaykh, *al-Adillat al-Shar’iyya fī Jawāz al-Iḥṭifal bi-Milād Khayr al-Bariyya* (1993) and our *Mawlid: Celebrating the Birth of the Holy Prophet* in response to Mufti Taqī Usmani’s bizarre fatwa against the celebration of the *Mawlid*.
- 6 Cairo: Dār Waḥdān, n.d.
- 7 Narrated from ‘Umar by al-Bukhārī, Aḥmad, Mālik, and al-Dārimī.
- 8 Tenth ed. Madīna, 1999.
- 9 Fourth ed. Madīna: Maṭābi’ al-Rashīd, 1990.
- 10 E.g. al-Tirmidhī, *Shamā’il*; al-Qāḍī ‘Iyāḍ, *al-Shifā’*; al-Baghawī, *al-Anwār fī Shamā’il al-Nabī al-Mukbtār*; Abū Nu’aym, al-Bayhaqī, and others: *Dalā’il al-Nubuwwa*; al-Qaṣṭallānī, *al-Mawāhib al-Lāduniyya* and its commentary by al-Zarqānī; al-Suyūṭī, *al-Khaṣā’iṣ al-Kubrā*, *al-Riyāḍ al-Anīqa* etc.; Shams al-Dīn Muḥammad ibn Yūsuf al-Shāmī al-Ṣāliḥī, *Subul al-Hudā wal-Rashād fī Sīrati Khayr al-Tbād* compiled from over three hundred sources; al-Nabhānī, *Shawāhid al-Haqq* etc.; Shaykh ‘Abd Allāh Sirāj al-Dīn, *Sayyidunā Muḥammad Ṣallallāhu ‘alayhi wa-Sallam*, etc.

78 FROM THE TWO HOLY SANCTUARIES

- 11 Jeddah: Maṭābi‘ Saḥar, 1982.
- 12 Makka: Published by the author, 1999.
- 13 Sixth ed. Damascus: Maṭba‘at al-Ṣabāḥ, 1996.
- 14 Makka: Published by the author, 1999.
- 15 Damascus: Dār al-Fikr, 1986.
- 16 Tenth ed. Maḍīna, 1999.
- 17 Ed. Nājiḥ Maymūn al-Indonīsī. Jeddah: Maṭābi‘ Saḥar, 1990.
- 18 Second ed. Makka: Maṭābi‘ al-Ṣafā, 1992.
- 19 Twelfth ed. Jeddah: Maṭābi‘ Saḥar, 1996.
- 20 Second ed.
- 21 Cairo: Dār Jawāmi‘ al-Kalim, 1999.

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- Abū Nu‘aym al-Aṣḥāhānī. *Ḥilyat al-Awliyā’ wa-Ṭabaqāt al-Aṣfiyā’*. 12 vols. Ed. Muṣṭafā ‘Abd al-Qādir ‘Aṭā. Beirut: Dār al-Kutub al-‘Ilmiyya, 1997.
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- . *Mukhtaṣar al-Musnad*. See Ibn Ḥajar, *Mukhtaṣar Zawā'id Musnad al-Bazzār*.
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82 FROM THE TWO HOLY SANCTUARIES

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84 FROM THE TWO HOLY SANCTUARIES

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86 FROM THE TWO HOLY SANCTUARIES

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